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THE

SPECTATOR.

VOLUME the FIFTH.



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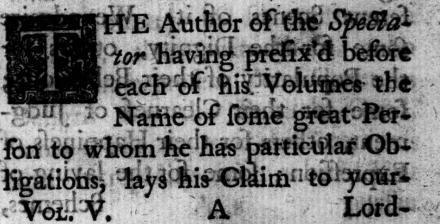
Work of this Warne to your

acquainted with the Characters of

Thomas Earl of Wharton.

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DEDICATION

Lordship's Patronage upon the fame Account. I must confess, my Lord, had not I already received great Inflances of your Favour, I fould have been afraid of submitting a Work of this Nature to your perusal. You are fo thoroughly acquainted with the Characters of Men, and all the Parts of human Life, that it is impossible for the least Misrepresentation of them to escape your Notice. It is Your Lordship's particular Distinction that you are Master of the whole Compass of Business, and have fignalized Your Self in all the different Scenes of it. We admire some for the Dignity, others for the Popularity of their Behaviour; some for their Clearness of Judgment, others for their Happiness of Expression; some for the laying of Schemes,

DEDICATION.

Schemes, and others for the putting of them in Execution. It is Your Lordship ponly who renjoys these several Talents united, and that too in as great Perfection as others possess them fingly. Your Enemies acknowledge this great Extent in Your Lordship's Character, at the same time that they use their utmost Industry and Invention to derogate from it. But it is for Your Honour that those who are now Your Enemies were always fo. You have acted in fo much Confiftency with Yourself, and promoted the Interests of Your Country in so uniform a Manner, that even those, who would misrepresent Your Generous Defigns for the Publick Good. cannot but approve the Steadiness and Intrepidity with which You A 2 purfue

DEDICATION.

pursue them. It is a most sensible Pleasure to me that I have this Opportunity of professing Imyself one of Your great Admirers, and, in a very particular Manner,

Inchies acknowledge this great Except in Your ECROLUM.

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THE

SPECTATOR.

Nº 322 Monday, March 10, 1712.

Ad bumum mærore gravi deducit & angit.
Hor. Ars Poet. v. 110

Grief dejects, and wrings the tortar'd Soul.

Rescommon?



T is often faid, after a Man has heard a Story with extraordinary. Circumstances, It is a very good one if it be true: But as for the following Relation, I should be glad were I sure it were false. It is told with such Simplicity, and there are so many artless Touches of Distress in it,

that I fear it comes too much from the Heart.

Mr. SPECTATOR, WAS STATE OWN THE TOWN

Some Years ago it happened that I lived in the fame House with a young Gentleman of Merit; with whose good Qualities I was so much taken, as to make it my Endeavour to shew as many as I was able in myself. Familiar Converse improved general Civilities into an unseigned Passion on both Sides. He watched an Opportunity to declare himself to me; and I, who A

could not expect a Man of so great an Estate as his, received his Addresses in such Terms, as gave him no reafon to believe I was displeased with them, tho' I did nothing to make him think me more easy than was decent. His Father was a very hard worldly Man, and proud; so that there was no reason to believe he would eafily be brought to think there was any thing in any Woman's Person or Character that could balance the Disadvantage of an unequal Fortune. In the mean time the Son continued his Application to me, and omitted no Occasion of demonstrating the most disinterested Passion imaginable to me; and in plain direct Terms offer'd to marry me privately, and keep it so till he should be so happy as to gain his Father's Approbation, or become possessed of his Estate. I passionately loved ' him, and you will believe I did not deny fuch a one what was my Interest also to grant. However I was onot so young, as not to take the Precaution of carrying with me a faithful Servant, who had been also my Mother's Maid, to be present at the Ceremony. When that was over I demanded a Certificate, figned by the · Minister, my Husband, and the Servant I just now fpoke of. After our Nuptials, we conversed together · very familiarly in the same House; but the Restraints we were generally under, and the Interviews we had. being stolen and interrupted, made our Behaviour to each other have rather the impatient Fondue's which is visible in Lovers, than the regular and gratified Affection which is to be observed in Man and Wife. This Observation made the Father very anxious for his Son, and press him to a Match he had in his Eye & for him. To relieve my Husband from this Importunity, and conceal the Secret of our Marriage, which I had reason to know would not be long in my · Power in Town, it was resolved that I should retire into a remote Place in the Country, and converse under feigned Names by Letter. We long continued this Way of Commerce; and I with my Needle, a few Books, and reading over and over my Husband's Letters, passed my Time in a resigned Expectation of better Days. Be pleased to take notice, that within four Months after I left my Husband I was delivered of a Daughter,

Daughter, who died within few Hours after her Birth. This Accident, and the retired Manner of Life I led. gave criminal Hopes to a neighbouring Brute of a Country Gentleman, whose Rolly was the Source of all my Affliction. This Ruftick is one of those rich Clowns. who supply the Want of all manner of Breeding by the Neglect of it, and with noisy Mirth, half Understanding, and ample Fortune, force themselves upon Persons and Things without any Sense of Time and Place. The poor ignorant People where I lay conceal'd. and now paffed for a Widow, wondered I could be so shy and strange, as they called it, to the Squire; and were bribed by him to admit him whenever he thought fit. I happened to be sitting in a little Parlour which. belonged to my own Part of the House, and musing over one of the fondest of my Husband's Letters, in which I always kept the Certificate of my Marriage. when this rude Fellow came in, and with the nauseous Familiarity of fuch unbred Brutes, Inatched the Papers out of my Hand. I was immediately under so great a Concern, that I threw myfelf at his Feet, and begged of him to return them. He, with the same odious Pretence to Freedom and Gaiety, swore he would read them. I grew more importunate, he more curious, till at last, with an Indignation arising from a · Passion I then first discovered in him; he threw the · Papers into the Fire, swearing that since he was not to read them, the Man who writ them should never be fo happy as to have me read them over again. It is. infignificant to tell you my Tears and Reproaches made: the boisterous Calf leave the Room assamed and out: of Countenance, when I had leifure to ruminate on this Accident with more than ordinary Sorrow: How. sever, such was then my Confidence in my Husband. that I writ to him the Misfortune,, and defired another Paper of the same kind. He deferred writing two or three Posts, and at last answered me in general, That he could not then fend me what I asked for, but when he could find a proper Conveyance, I should be fure to have it. From this Time his Letters were more cold every Day than other, and as he grew indifferent I grew jealous. This has at lak brought me to 22014

. Town, where I find both the Witnesses of my Marriage . dead, and that my Hofband, after three Months Coha- bitation, has buried a young Lady whom he married in
 Obedience to his Father. In a word, he fluns and difowns me. Should I come to the House and confront him, the Father would join in supporting him against me, though he believed my Story; should I talk it to the World, what Reparation can I expect for an Injury I cannot make out? I believe he means to bring · me through Necessity, to relign my Pretensions to him for fome Provision for my Life; but I will die first. · Pray bid him remember what he faid, and how he was charmed when he laughed at the heedless Discovery I often made of myfelf; let him remember how aukward I was in my diffembled Indifference towards him before · Company; ask him how I, who could never conceal my Love for him, at his own Request can part with him for ever? Oh, Mr. SPECTATOR, fenfible Spirits · know no Indifference in Marriage; what then do you think is my piercing Affliction! - I leave you to represent my Distress your own way, in which I defire you to be fpeedy, if you have Compassion for Inno-· cence exposed to Infamy. Ottavia. T

CHANGE CONTROLL OF THE PROPERTY OF THE PROPERT

Nº 323 Tuesday, March 11.

- Modo Vir, modo Fæmina- Virg. Sometimes a Man, sometimes a Woman.

THE Journal, with which I presented my Reader on Tuesday last, has brought me in several Letters, with Accounts of many private Lives cast into that Form. I have the Rake's Journal, the Sot's Journal, the Whoremaster's Journal, and among several others a very curious Piece, intitled, The Journal of a Mobock. By these Instances I find that the Intention of my last Tuesday's Paper has been mistaken by many of my Readers. I did not design so much to expose Vice as Idleness.

mess, and aimed at those Persons who pass away heir Time rather in Trisse and Impertinence, than in Crimes and Immoralities. Offences of this latter kind are not to be dallied with, or treated in so ludicrous a manner. In short, my Journal only holds up Folly to the Light, and shews the Disagreeableness of such Actions as are indifferent in themselves, and blameable only as they pro-

coed from Creatures endow'd with Reason.

MY following Correspondent, who calls herself Clarinda, is such a Journalist as I requires. She seems by her Letter to be placed in a modish State of Indisserence between Vice and Virtue, and to be susceptible of either, were there proper Pains taken with her. Had her Journal been filled with Galantries, or such Occurrences as had shewn her wholly divested of her natural Innocence, notwithstanding it might have been more pleasing to the Generality of Readers, I should not have published it: but as it is only the Picture of a Life filled with a fashionable kind of Gaiety, and Laziness, I shall set down five Days of it, as I have received it from the Hand of my fair Correspondent.

Dear Mr. SPECTATOR,

Your last Week's Papers, I have performed mine according to your Orders, and herewith send it you inclosed. You must know, Mr. Spectator, that I am a Maiden Lady of a good Portune, who have had several Matches offered me for these ten Years last past, and have at present warm Applications made to me by a very pretty Fellow. As I am at my own Disposal, I come up to Town every Winter, and pass my Time in it after the manner you will find in the following Journal, which I began to write upon the very Day after your Speciator upon that Subject.

TUESDAY Night. Could not go to sleep till one in the Morning for thinking of my Journal.

WEDNESDAY. From Eight 'till Ten. Drank two Dishes of Chocolate in Bed, and fell asleep after them. From Ten to Eleven. Eat a Slice of Bread and Butter, drank a Dish of Bohea, read the Spectator.

From

Lieves vo One. At my Toilette, try'd a new d. Gave Orders for Veny to be combed and washed. l look best in Blue.

From One till Half an Hour after Two. Drove to

the Change. Cheapned a Couple of Fans.

Till Four. At Dinner. Mem. Mr. Froth paffed by in his new Liveries.

From Four to Six. Dreffed, paid a Visit to old Lady Blibe and her Sifter, having before heard they were gone out of Fown that Day ... himself a lead of

From Six to Eleven. At Haffet. Mem. Never fet again

upon the Accios Diamonds. And the seal assent

THURSDAY. From Eleven at Night to Eight in the Morning. Dream'd that I punted to Mr. Froth.

From Eight to Ten. Chocolate. Read two Acts in

Aurengzebe abed.

From Ten to Eleven. Tea-Table. Sent to borrow Lady Faddle's Cupid for Veny. Read the Play-Bills. Received as Latter from Mrs. Fath. Mem. locked it up in my from Letter from Mr. Froth. Mem. locked it up in my strong Box.

Rest of the Morning. Fontange, the Tire-woman, her-Account of my Lady Blithe's Wash, Broke a Tooth in my little Tortoife hell Comb. Sent Frank to know how my Lady Hectick rested after her Monkey's leaping out at Window. Looked pale. Fontange tells me my Glass is not true. Dreffed by Three.

From Three to Four. Dinner cold before I fat down.

From Four to Eleven. Saw Company, Mr. Froth's Opinion of Milton, His Account of the Mobocks. His Fancy of a Pin-cushion. Picture in the Lid of his Snuff-Old Lady Faddle promises me her Woman to cut: my Hair. Loft five Guineas at Crimp.

Twelve o' Clock at Night. Went to Bed.

FRIDAY. Eight in the Morning. Abed. Read over all. Mr. Froth's Letters. Cupid and Veny.

Ten o' Clock. Stay'd within all Day, not at home.

From Ten to Twelve: In Conference with my Mantua-Maker: Sorted a Suit of Ribbands: Broke my blue China Cup.

From Twelve to One. Shut myfelf up in my Chamber,

practifed Lady Betty Modely's Skuttle.

One in the Afternoon. Called for my flowered kerchief. Worked half a Violet Leaf in it. Eyes and and Head out of Order. Threw by my Work, and read over the remaining Part of Aurengaebe.

From Three to Four. Dined.

From Four to Twelve. Changed my Mind, dreffed, went abroad, and play'd at Crimp till Midnight. Found Mrs. Spitely at home. Conversation: Mrs. Brillians's Necklace false Stones. Old Lady Loveday going to be married to a young Fellow that is not worth a Groat: Miss Prue gone into the Country. Tom Townley has red Hair. Mem. Mrs. Spitely whispered in my Ear that she had something to tell me about Mr. Froth, I am sure it is not true.

Between Twelve and One. Dreamed that Mr. Froth

lay at my Feet, and called me Indanora.

SATURDAY. Rose at Eighto' Clock in the Morning.

Sat down to my Toilette.

From Eight to Nine. Shifted a Patch for half an Hour before I could determine it. Fixed it above my left Eye-brow.

From Nine to Twelve. Drank my Tea, and dressed.
From Twelve to Two. At Chapel. A great deal of good Company. Mem. The third Air in the new Opera.
Lady Blithe dressed frightfully.

From Three to Four. Dined. Miss Kitty called upon me to go to the Opera before I was risen from Table.

From Dinner to Six. Drank Tea, Turned off a Foot-

man for being rude to Veny.

Six o' Clock. Went to the Opera. I did not see Mr. Froth till the beginning of the second Act. Mr. Froth talked to a Gentleman in a black Wig. Bowed to a Lady in the Front Box. Mr. Froth and his Friend clap'd Nicolini in the third Act. Mr. Froth cried out Ancora. Mr. Froth led me to my Chair. I think he squeezed my Hand.

Eleven at Night. Went to Bed. Melancholy Dreams.

Methought Nicolini said he was Mr. Froth.

SUNDAY. Indisposed

Monday. Eight o' Clock. Waked by Miss Kitty. Aurengnehe lay upon the Chair by me. Kitty repeateds without

14

without Book the Eight best Lines in the Play. Went in our Mobbs to the dumb Man according to Appointment. Told me that my Lover's Name began with a G. Mem. The Conjurer was within a Letter of Mr. Froth's Name, &c.

'UPON looking back into this my Journal, I find that I am at a loss to know whether I pass my Time well or ill; and indeed never thought of considering how I did it before I perused your Speculation upon that Subject. I scarce find a single Action in these five Days that I can thoroughly approve of, except the working upon the Violet-Leaf, which I am resolved to finish the first Day I am at leisure. As for Mr. Froth and Very, I did not think they took up so much of my Time and Thoughts as I find they do upon my Journal. The latter of them I will turn off, if you insist upon it; and if Mr. Froth does not bring Matters to a Conclusion very suddenly, I will not let my Life run away in a Dream.

Your humble Servant,

Clarinda.

TO resume one of the Morals of my first Paper, and to confirm Clarinda in her good Inclinations, I would have her consider what a pretty Figure she would make among Posterity, were the History of her whole Life published like these five Days of it. I shall conclude my Paper with an Epitaph written by an uncertain Author on Sir Philip Sidney's Sister, a Lady, who seems to have been of a Temper very much different from that of Clarinda. The last Thought of it is so very noble, that I dare say my Reader will pardon me the Quotation.

Underneath this Marble Hearse Lies the Subject of all Verse, Sidney's Sister, Pembroke's Mother: Death, ere thou hast kill'd another, Fair, and learn'd, and good as she, Time shall throw a Dart at thee.

T

Nº 324 Wednesday, March 12.

O curve in terris anima, & coleftium inanes! Perf. Sat. 2. v. 61

O Souds, in aubom no beauthly Fire is found, Fat Minds, and ever grow ling on the ground! DRYDER.

Mr. SPECTATOR, mo W tol Or a If some Sone HE Materials you have collected together towards a general History of Clubs, make so bright a part of your Speculations, that I think it is but a Justice we all owe the learned World to furnish you with fuch Affiftances as may promote that useful Work. For this Reason I could not forbear communicating to you some impersect Informations of a Secos Men (if you will allow them a place in that Species of Being) who have lately erected themselves into a Noctornal Fraternity under the Title of The Mebock-Club, a Name borrowed it feems from a fore of Cambali in India, who fubfift by plundering and devouring all the Nations about them. The Prefident is stilled Emperor of the Mobests them. The President is stiled Emperor of the Mobocks and his Arms are a Turkift Crescent, which his Imperial · Majesty bears at prefent in a very extraordinary manner engraven upon his Forehead. Agreeable to their Name, the avowed design of their Institution is Mischief; and upon this Foundation all their Rules and Orders are framed. An outrageous Ambition of doing all possible · hurt to their Fellow-Creatures, is the great Cement of · their Affembly, and the only Qualification required in · the Members. In order to exert this Principle in its · full Strength and Perfection, they take care to drink themselves to a pitch, that is, beyond the Possibility of attending to any Motions of Reason or Humanity; . then make a general Sally, and attack all that are fo · unfortunate as to walk the Streets through which they patrol. Some are knock'd down, others stabb'd, others cut and carbonado'd. To put the Watch to a total · Rout, and mortify some of those inoffensive Militia, is reckon'd

reckon'd a Coup d'eclar. The particular Talents by which these Misanthropes are distinguished from one another, confift in the various kinds of Barbarities which they execute upon their Prisoners. Some are celebrated for a happy dexterity in tipping the Lion upon them; which is performed by squeezing the Nose " flat to the Face, and boring out the Eyes with their Fingers: Others are called the Dancing-Masters, and teach their Scholars to cut Capers by running Swords thro' their Legs; a new Invention, whether originally French I cannot tell: A third fort are the Tumblers. whose Office it is to set Women on their Heads and commit certain Indecencies, or rather Barbarities, on the Limbs which they expose. But these I forbear to mention, because they cannot but be very shocking to the Reader as well as the SPECTATOR. In this manner they carry on a War against Mankind; and by the standing Maxims of their Policy, are to enter into ono Alliances but one, and that is Offensive and Defensive with all Baudy-Houses in general, of which they have declared themselves Protectors and Guarantees. I must own, Sir, these are only broken incoherent · Memoirs of this wonderful Society, but they are the best I have been yet able to procure; for being but of late Establishment, it is not ripe for a just History. And to be ferious, the chief Defign of this Trouble is to hinder tit from ever being fo. You have been pleas'd, out of a concern for the good of your Countrymen, to act under the Character of Spec Tattor, not only the Part of a Looker on but an Overfeer of their Actions; and whenever such Enormities as this infest the Town, we immediately fly to you for Redress. I have reason to believe. that some thoughtless Youngsters, out of a false Notion of Brayery, and an immoderate Fondness to be distinguish'd for Fellows of Fire, are insensibly hurry'd into 4 this fenfeless scandalous Project: Such will probably fland corrected by your Reproofs, especially if you inform them that it is not Courage for half a score Fel-· lows mad with Wine and Luft, to fet upon two or three 6 foberer than themselves; and that the Manners of Indian Savages are no becoming Accomplishments to an . Englifb fine Gentleman. Such of them as have been

Bullies and Scowerers of a long standing, and are grown Veterans in this kind of Service, are, I fear, too hardned

to receive any Impressions from your Admonitions.
But I beg you would recommend to their Perusal

your ninth Speculation: They may there be taught to take warning from the Club of Duelists; and be put in mind, that the common Fate of those Men of Honour

was to be hang'd.

Carried Annual Lambers

SIR.

17:3.

March the 10th.

Your most bumble Servant,

Philanthropos.

THE following Letter is of a quite contrary nature; but I add it here, that the Reader may observe at the same View, how amiable Ignorance may be when it is shewn in its Simplicities, and how detestable in Barbarities. It is written by an honest Countryman to his Mistress, and came to the Hands of a Lady of good Sense wrapped about a Thread Paper, who has long kept it by her as an Image of artless Love.

To her I very much respect, Mrs. Margaret Clark.

OVELY, and oh that I could write loving Mrs. Margaret Clark, I pray you let Affection excuse Presumption. Having been so happy as to enjoy the Sight of your fweet Countenance and comely Body. fometimes when I had occasion to buy Treacle or Liquorish Powder at the Apothecary's Shop, I am so enamoured with you, that I can no more keep close my flaming Defire to become your Servant. And I am the more bold now to write to your sweet self, because I am now my own Man, and may match where I please; for my Father is taken away, and now I am come to my Living which is Ten Yard Land, and a House; and there is never a Yard of Land in our Field but it is as well worth ten Pound a Year, as a Thief is worth a Halter. and all my Brothers and Sifters are provided for : Befides I have good Houshold-Ruff, though I say it, both Brass and Pewter, Linens and Woollens; and though my House be thatch'd, yet, if you and I match, it shall go hard

hard but I will have one half of it flated. If you think well of this Motion, I will wait upon you as foon as my new Clothes is made and Hay-Harvest is in. I could, though I say it, have good—The rest is torn off; and Posterity must be contented to know, that Mrs. Margaret Clark was very pretty, but are left in the dark as to the Name of her Lover.

REFIXED TO THE STREET

Nº 325 Thursday, March 13.

Quid frustra Simulachra fugacia captas?
Quod petis, est nusquam: quod amas avertere, perdes.
Ista repercussa quam cernis imaginis umbra est,
Nil babet ista sui; tecum venitque, manetque,
Tecum discedet si tu discedere possis.

Ovid. Metam. I. 3. v. 432?

[From the Fable of Nancissus.]

What could, fond Youth, this belples Passion move?
What kindled in thee this unpitied Love?
Thy own warm Blush within the Water glows;
With thee the colour'd Shadow comes and goes:
Its empty Being on thyself relies;
Step thou aside, and the frail Charmer dies.

Approor.

With an Account of a young Fellow's first discovering his Passion to his Mistress. The young Lady was one, it seems, who had long before conceived a favourable Opinion of him, and was still in hopes that he would some time or other make his Advances. As he was one day talking with her in Company of her two Sisters, the Conversation happening to turn upon Love, each of the young Ladies was, by way of Rallery, recommending a Wife to him; when to the no small Surprise of her who languished for him in secret, he told them with a more than ordinary Seriousness, that his Heart had been long engaged to one whose Name he thought himself obliged in Honour to conceal; but that he could shew her

Picture in the Lid of his Smuff-Box. The young Lady, who found herfelf the most sensibly touched by this Consfession, took the first Opportunity that offered of snatching his Box out of his Hand. He seemed desirous of recovering it, but sinding her resolved to look into the Lid, begged her, that if she should happen to know the Person, she would not reveal her Name. Upon carrying it to the Window, she was very agreeably surprised to find there was nothing within the Lid but a little Looking-Glass, in which, after she had viewed her own Face with more Pleasure than she had ever done before, she returned the Box with a Smile, telling him, she could not but admire at his Choice.

WILL fancying that his Story took, immediately fell into a Differtation on the Usefulness of Looking-Glasses; and applying himself to me, asked if there were any Looking-Glasses in the Times of the Greeks and Romans; for that he had often observed in the Translations of Poems out of those Languages, that People generally talked of seeing themselves in Wells, Fountaine, Lakes, and Rivers: Nay, says he, I remember Mr. Dryden in his Ovid tells us of a swinging Fellow called Polyphens, that madeuse of the Sea for his Looking-Glass, and could ne-

ver dress himself to Advantage but in a Calm.

MY Friend WILL, to shew us the whole Compass of his Learning upon this Subject, further informed us that there were still several Nations in the World so very barbarous as not to have any Looking-Glasses among them; and that he had lately read a Voyage to the South-Sea, in which it is said, that the Ladies of Chili always dressed their Heads over a Bason of Water.

I am the more particular in my Account of WILL's last Night's Lecture on these natural Mirrours, as it seems to bear some Relation to the following Letter, which I

received the Day before.

SIR,

Have read your last Saturday's Observations on the Fourth Book of Milton with great Satisfaction, and am particularly pleased with the hidden Moral,

which you have taken notice of in feveral Parts of the

Poem. The Defign of this Letter is to defire your Thoughts,

Thoughts, whether there may not also be some Moral couched under that Place in the same Book where the Poet lets us know, that the first Woman immediately after her Creation ran to a Looking-Glass, and became to enamoured of her own Face, that the had never removed to view any of the other Works of Nature, had not she been led off to a Man. If you think fit to fet down the whole Passage from Milton, your Readers will be able to judge for themselves, and the Quotation will not a little contribute to the filling up of your Paper. and and the base and and contact dian Linus an and Your Humble Servant,

THE last Consideration urged by my Querist is so firong, that I cannot forbear closing with it. The Pasfage he alludes to, is part of Eve's Speech to Adam, and one of the most beautiful Passages in the whole Poempog phost land remaining Feeling one of those

That Day I oft remember, when from fleep I first awak'd, and found myself repos'd Under a bade, on flow'rs, much wond'ring where And what I was, whence thither brought, and how; Not distant far from thence a murmuring Sound Of waters iffi'd from a Cave, and foread Into a liquid Plain, then food unmov'd Pure as th' Expanse of Heav'n: I thither went With unexperienc'd Thought, and laid me down On the green Bank, to look into the clear Smooth Lake, that to me feem'd another Sky. As I bent down to look, just opposite, A Shape within the watry Gleam appear d Bending to look on me; I farted back, It flarted back; but pleas' & I foon return'd, Pleas'd it return'd as foon with answering Looks Of Sympathy and Love; there I had fix'd Mine Eyes till now, and pined with vain Defire, Had not a Voice thus warn'd me, what thou feel, What there thou feeft, fair Creature, is thyfelf, With thee it came and goes: but follow me, And I will bring thee where no Shadow stays Thy coming, and thy foft Embraces, he

Wbase

Whole Image thou art, bim thou shall enjoy Inseparably thine, to bim shalt bear armed bear visit of Multirudes like the felf, and thence be call d) Mother of Human Race. What could I do; But follow fraight, invisibly thus led? Till I efty'd thee, fair indeed and sall, Under a Plantan, yet methought les fair, I Less winning foft, less amiably mild, Than that smooth watry Image: back I turn'd, Thou following cry df aloud, Return fair Eve, Whom fly ft thou? whom thou fly ft, of him thou art, His Flesh, his Bone; to give thee Being, I lent Out of my Side to thee, nearest my Heart, wort storenge Substantial Life, to have thee by my fide, bus habe Henceforth an individual Soldce dear to Dadini swolled Part of my Soul I feek thee, and thee claim My other half! With that thy gentle band Seiz'd mine, I yielded, and from that time for How Beauty is excelled by manly Grace, And Wifdom, which alone is truly fair. So Spake our general Mother

N° 326 Friday, March 14.

Inclusam Danaën turris abenea,
Robustaque fores, & wigilum canum
Tristes excubia, munierant satis
Nocturnis ab adulteris;

Si non Hor Od, 16. 1. 3, 7 1.

A Tow'r of Brass, one won'd have said,

And Locks, and Bolts, and Iron Bars,

Might have preserv'd one innocent maiden-head;

But Venus laugh'd, &c. Cowley.

Mr. SPECTATOR, State States to the state of

Your Correspondent's Letter relating to Fortune-Hunters, and your subsequent Discourse upon it, have given me Encouragement to send you a State of my Case, by which you will see, that the Matter complained of is a common Grievance both

to City and Country.

' I am a Country Gentleman of between five and fix thousand a Year. It is my Missortune to have a very fine Park and an only Daughter; upon which account I have been to plagu'd with Deer Stealers and Fops, that for these four Years past I have scarce enjoy'd a Moment's Reft. I look upon myself to be in a State of War, and am forc'd to keep as constant watch in my Seat, as a Governor would do that commanded a Town on the Frontier of an Enemy's Country. I have indeed pretty well fecur'd my Park, having for this purpose provided myself of four Keepers, who are lefthanded, and handle a Quarter flaff beyond any other Fellows in the Country. And for the Guard of my House. besides a Band of Pensioner-Matrons and an old Maiden Relation, whom I keep on conftant Duty, I have Blunderbusses atways charged, and Fox-Gins planted in private Places about my Garden, of which I have given frequent notice in the Neighbourhood; yet so it is, that in spite of all my Care, I shall every now and then have a faucy Rascal ride by reconnoitring (as I think you call it) under my Windows, as sprucely drest as if he were going to a Ball. I am aware of this way of attacking a Miftress on Horseback, having heard that it is a common · Practice in Spain; and have therefore taken care to re-· move my Daughter from the Road-fide of the House. and to lodge her next the Garden. But to cut short my Story; what can a Man do after all? I durst not stand for Member of Parliament last Election, for fear of some · ill Consequence from my being off my Post. What I would therefore defire of you, is, to promote a Project I have fet on foot; and upon which I have writ to some of my Friends; and that is, that care may be taken to · fecure our Daughters by Law, as well as our Deer: and that some honest Gentleman of a publick Spirit. would move for Leave to bring in a Bill For the better preserving of the Female Game.

r took the notember of the

Your bumble Servant.

Mr. SPECTATOR,

Mile End Green, March 6, 1711-12.

LIERE is a young Man walks by our Door every Day about the Dulk of the Evening. He dooks up at my Window, as if to fee me; and if I steal towards it to peep at him, he turns another way, and looks frightned at finding what he was looking for. The Air is very cold; and pray let him know that if he 'knocks at the Door, he will be carry'd to the Parlour' Fire, and I will come down foon after, and give him an Opportunity to break his Mind. indient Papart Hitcherto A Lorend ner Deman rolle upan

es wiedend, build real rune witches which were which were

of the two settes moternigs of tod To sage Mary Comfit. IF I observe he cannot speak, I'll give him time to recover himself, and ask him how he does.

Dear Sir.

BEG you to print this without delay, and by the first Opportunity give us the natural Causes of Longing in Women; or put me out of Fear that my.
Wife will one time or other be deliver'd of fomothing as monstrous as any thing that has yet appeared to the World; for they fay the Child is to bear a Refemblance of what was defir'd by the Mother. I have been married upwards of fix Years, have had four Children, and my Wife is now big with the fifth. The Expences The has put me to in procuring what he has long'd for during her Pregnancy with them, would not only have handlomly defray'd the Charges of the Month, but of their Education too; her Fancy. being to exorbitant for the first Year or two, as not to confine itself to the usual Objects of Eatables and Drinkables, but running out after Equipages and Furniture, and the like Extravagancies. To trouble you only with a few of them; When the was with Child of Tom, my eldest Son, she came home one day just fainting, and told me the had been visiting a Relation, whole Hulband had made her a Present of a Chariot and a stately pair of Horses; and that she was posianiwer

tive she could not breathe a Week longer, unless she took the Air in the Fellow to it of her own within that time: This, rather than lose an Heir. I readily comply'd with. Then the Furniture of her best Room must be inflantly changed, or the thould mark the Child with fome of the frightful Figures in the old-fashion'd Tapeftry. Well, the Upholsterer was called, and her Longing faved that bout. When she went with Molly, she had ha'd her Mind upon a new Set of Plate, and as much-China as would have furnished an India Shop: These also I chearfully granted, for fear of being Father to an Indian Pagod. Hitherto I found her Demands rose upon every Concession; and had she gone on, I had been ruined: But by good Fortune, with her third, which was Peggy, the Height of her Imagination came down to the Corner of a Venison Pasty, and brought her once even upon her Knees to gnaw off the Ears of a Pig from the Spit. The Gratifications of her Palate were eafily preferred to those of her Vanity; and sometimes a Partridge or a Quail, a Wheat-Ear, or the Peftle of a Lark, were, chearfully purchased; nay, I could be contented, tho' I. were to feed her with green Peafe in April, or Cherries. in May. But with the Babe she now goes, she is turned. Girl again, and fallen to eating of Chalk, pretending. 'twill make the Child's Skin white; and nothing will ferve her but I must bear her Company, to prevent its. having a Shade of my Brown: In this however I have ventur'd to deny her. No longer ago than yesterday, as we were coming to Town, the faw a parcel of Crows fo heartily at Breakfast upon a piece of Horse-slesh, that • the had an invincible Defire to partake with them, and (to my infinite Surprise) begged the Coachman to cut her off a Slice as if it were for himself, which the Fellow did; and as foon as the came home the fell to it with fuch an Appetite, that she seemed rather to devour than eat it. What her next Sally will be, I cannot guess: but in the mean time my Request to you is, that if there be any way to come at these wild unaccountable Rovings of Imagination by Reason and Argument, you'd speedily afford us your Assistance. This exceeds the Grievance of Pin money, and I think in every Settlement there ought to be a Claufe inferted, that the Father should be answer-

- answerable for the Longings of his Daughter. But I hall impatiently expect your Thoughts in this Matter:
- and am SIR,

Your most obliged, and most faithful bumble Servant.

T. B.

LET me know whether you think the next Child will love Horses as much as Molly does China Ware. T

Description of the second

Nº 327 Saturday, March 15.

Major rerum mibi nascitur ordo. Virg. Æn. 7. v. 44.

A larger Scene of Assion is display'd.

DRYDEN.

Spirit practifed upon Bre as the lay affeep, in order to inspire her with Thoughts of Vanity, Pride, and Ambition. The Author, who shews a wonderful Art throughout his whole Poem, in preparing the Reader for the several Occurrences that arise in it founds, upon the above mention'd Circumstance, the first Part of the fifth Book. Adam upon his awaking sinds Eve still asseep, with an unusual Discomposure in her Looks. The Posture, in which he regards her, is describ'd with a wonderful Tenderness, as the Whisper, with which he awakens her, is the softest that ever was convey'd to a Lover's Ear.

His wonder was, to find unwaken'd Eve
With Tresses discompos'd, and glowing Cheek,
As through unquiet Rest: he on his side
Leaning half-rais'd, with Looks of cordial Love
Hung over her enamous'd, and heheld
Beauty, which, whether waking or asseep,
Shot forth peculiar Graces: then, with woice
Mild, as when Zephyrus on Flora breathes,
Her Hand soft touching, whisper'd thus: Awake,
Vol. V. B

My Fairest, my Espous'd, my latest sound,
Heaven's last best Gift, my ever-new Delight!
Awake: the Morning shines, and the fresh Field
Calls us; we lose the Prime, to mark how spring
Our tender Plants, how blows the Citron Grove,
What drops the Myrrh, and what the balmy Reed,
How Nature paints her Colours, how the Bee
Sits on the Bloom, extracting liquid Sweet.

Such whispering wak'd her, but with startled Eye On Adam, whom embracing thus she spake:

O Sole, in whom my Thoughts find all Repose,

Ma Clare on Perfection 1 aled 1 to

My Glory, my Perfection! glad I fee Thy Face, and Morn return d

I cannot but take notice, that Milton, in the Conferences between Adam and Eve, had his Eye very frequently upon the Book of Canticles, in which there is a noble Spirit of Eastern Poetry, and very often not unlike what we meet with in Homer, who is generally placed near the Age of Solomon. I think there is no question but the Poet in the preceeding Speech remember'd those two Passages, which are spoken on the like Occasion, and fill'd with the same pleasing Images of Nature.

My beloved spake, and said unto me, Rise up, my Love, my Fair one, and come away; for lo the Winter is past, the Rain is over and gone, the Flowers appear on the Earth, the Time of the singing of Birds is come, and the Voice of the Turtle is heard in our Land. The Fig-tree putteth forth her green Figs, and the Vines with the tender Grape give a good Smell. Arise, my Love, my Fair one, and come away.

Come, my Belowed, let us go forth into the Field, let us get up early to the Vineyards, let us see if the Vine flourish, whether the tender Grapes appear, and the Pomegranates bud forth.

HIS preferring the Garden of Eden to that

Held Dalliance with bis fair Egyptian Spoule,

thews that the Poet had this delightful Scene in his Mind.

EVE's Dream is full of those bigb Conceits engendring Pride, which, we are told, the Devil endeavoured to infil into her. Of this kind is that Part of it where she fancies herself awaken'd by Adam in the following beautiful Lines.

Why fleep'st thou Eve? now is the pleasant Time,
The cool, the silent, save where Silence yields
To the night-warbling Bird, that now awake
Tunes sweetest his lowe-labour'd Song; now reigns
Full-orb'd the Moon, and with more pleasing Light
Shadowy sets off the Face of things: In vain,
If none regard. Heav'n wakes with all his Eyes,
Whom to behold but thee, Nature's Desire,
In whose sight all things joy, with Ravishment
Attracted by thy Beauty still to gaze!

AN injudicious Poet would have made Adam talk thro' the whole work in such Sentiments as these: But Flattery and Falshood are not the Courtship of Milton's Adam. and could not be heard by Eve in her State of Innocence. excepting only in a Dream produc'd on purpose to taint her Imagination. Other vain Sentiments of the same kind, in this Relation of her Dream, will be obvious to every Reader. The the Catastrophe of the Poem is finely prefaged on this Occasion, the Particulars of it are so artfully shadow'd, that they do not anticipate the Story which follows in the ninth Book. I shall only add, that tho' the Vision itself is founded upon Truth, the Circumflances of it are full of that Wildness and Inconsistency which are natural to a Dream. Adam, conformable to his superior Character for Wisdom, instructs and comforts THE Poet here feems to have noisesso sid nogulard

So chear'd be his fair Spouse, and she was chear'd,

But filently a gentle Tear let fall

From either Eye, and wiped them with her hair;

Two other precious Drops, that ready flood

Bach in their crystal Shace, he ere they fell

Kisi'd, as the gracious Signs of sweet Remorse

THE Morning Hymn is written in Imitation of one of those Plalms, where, in the overflowings of Gratitude

and Praise, the Psalmist calls not only upon the Angels, but upon the most conspicuous Parts of the manimate Creation, to join with him in extolling their common Maker. Invocations of this nature fill the Mind with glorious Ideas of God's Works, and awaken that Divine Enthusiasm, which is so natural to Devotion. But if this calling upon the dead Parts of Nature, is at all times a proper kind of Worship, it was in a particular manner suitable to our first Parents, who had the Creation fresh upon their Minds, and had not seen the various Dispensations of Providence, nor consequently could be acquainted with those many Topicks of Praise which might afford Matter to the Devotions of their Posterity. I need not remark the beautiful Spirit of Poetry, which runs through this whole Hymn, nor the Holiness of that Resolution with which it concludes.

HAVING already mentioned those Speeches which are assigned to the Persons in this Poem, I proceed to the Description which the Poet gives of Rapbael. His Departure from before the Throne, and his Flight through the Choirs of Angels, is finely imaged. As Milion every where fills his Poem with Circumstances that are marvellous and assonishing, he describes the Gate of Headwen as framed after such a manner, that it open d of itself upon the Approach of the Angel who was to pass

through it.

Of Heav'n arriv'd, the Gate self-open'd wide, On golden Hinges turning, as, by Work Divine, the Sovereign Architect had framed.

THE Poet here seems to have regarded two or three Passages in the 18th Iliad, as that in particular, where, speaking of Vulcan, Homer says, that he had made twenty Tripodes running on Golden Wheels; which, upon occasion, might go of themselves to the Assembly of the Gods, and, when there was no more Use for them, return again after the same manner. Scaliger has rallied Homer very severely upon this Point, as M. Dacier has endeavoured to defend it. I will not pretend to determine, whether, in this particular of Homer, the Marvellous does not lose sight of the Probable. As the miraculous Workmanship

of Milton's Gates is not so extraordinary as this of the Tripodes, fo I am persuaded he would not have mentioned it, had he not been supported in it by a Passage in the Scripture, which speaks of Wheels in Heaven that had Life in them, and moved of themselves, or stood still, in conformity with the Chernbims, whom they accompanied.

THERE is no question but Milton had this Circumflance in his Thoughts, because in the following Book he describes the Chariot of the Messiah with living Wheels,

according to the Plan in Ezekiel's Vision.

Forth rule'd with Whirlwind found The Chariot of paternal Deity. Flashing thick flames; Wheel within Wheel undrawn. It felf inflinet with Spirit

I question not but Besse, and the two Daciers, who are for vindicating every thing, that is censured in Homer. by something parallel in Holy Writ, would have been very well pleased had they thought of confronting

Vulcan's Tripodes with Exekiel's Wheels.

RAPHAEL's Descent to the Earth, with the Figure of his Person, is represented in very lively Colours. Several of the French, Italian, and English Poets have given a loofe to their Imaginations in the Description of Angels: But I do not remember to have met with any so finely drawn, and so conformable to the Notions which are given of them in Scripture, as this in Milton. After having fet him forth in all his Heavenly Plumage, and represented him as alighting upon the Earth, the Poet concludes his Description with a Circumstance, which is altogether new, and imagined with the greatest Strength of Fancy.

-Like Maia's Son be flood, And shook his Plumes, that Heav'nly Fragrance fill'd The Circuit wide.

RAPHAEL's Reception by the Guardian Angels; his passing through the Wilderness of Sweets; his distant Appearance to Adam; have all the Graces that Poetry is capable of bestowing. The Author afterwards gives us a particular Description of Em in her Domestic Employconfidence the factor grophy of the William ments.

So saying, with dispatchful Looks in haste.

She turns, on hospitable Thoughts intent,
What Choice to choose for Delicacy best,
What Order, so contriv'd, as not to mix
Tastes, not well join'd, inelegant, but bring.
Taste after Taste, upheld with kindliest Change;
Bestirs her then, &c.—

THOUGH in this, and other Parts of the fame Book, the Subject is only the Housewifry of our first Parent, it is set off with so many pleasing Images and strong Expressions, as make it none of the least agreeable Parts in this Divine Work.

THE natural Majesty of Adam, and at the same time his submissive Behaviour to the Superior Being, who had vouchsafed to be his Guest; the solemn Hail which the Angel bestows upon the Mother of Mankind, with the Figure of Eve ministring at the Table; are Circumstances

which deferve to be admired.

RAPHAE L's Behaviour is every way suitable to the Dignity of his Nature, and to that Character of a sociable Spirit, with which the Author has so judiciously introduced him. He had received Instructions to converse with Adam, as one Friend converses with another, and to warn him of the Enemy, who was contriving his Destruction: Accordingly he is represented as sitting down at Table with Adam, and eating of the Fuits of Paradise. The Occasion naturally leads him to his Discourse on the Food of Angels. After having thus entered into Conversation with Man upon more indifferent Subjects, he warns him of his Obedience, and makes a natural Transition to the History of that fallen Angel, who was employed in the Circumvention of our first Parents.

HAD I followed Monsieur Bossu's Method in my first Paper on Milton, I should have dated the Action of Paradise Lost from the Beginning of Raphael's Speech in this Book, as he supposes the Action of the Eneid to begin in the second Book of that Poem. I could alledge many Reasons for my drawing the Action of the Eneid rather from its immediate Beginning in the first Book, than from its remote Beginning in the second; and shew why I have considered the sacking of Troy as an Episode, according

would be a dry unentertaining Piece of Criticism, and perhaps unnecessary to those who have read my first Paper, I shall not enlarge upon it. Which ever of the Notions be true, the Unity of Milton's Action is preserved according to either of them; whether we consider the Fall of Man in its immediate Beginning, as proceeding from the Resolutions taken in the infernal Council, or in its more remote Beginning, as proceeding from the first Revolt of the Angels in Heaven. The Occasion which Milton assigns for this Revolt, as it is founded on Hints in Holy Writ, and on the Opinion of some great Writers, so it was the most proper that the Poet could have made use of.

THE Revolt in Heaven is described with great Force of Imagination and a fine Variety of Circumstances. The learned Reader cannot but be pleased with the Poet's Imitation of Homer in the last of the following Lines:

HOME R mentions Persons and Things, which he tells us in the Language of the Gods are called by different Names from those they go by in the Language of Men. Milton has imitated him with his usual Judgment in this particular Place, wherein he has likewise the Authority of Scripture to justify him. The Part of Abdiel, who was the only Spirit that in this infinite Host of Angels preserved his Allegiance to his Maker, exhibits to us a noble Moral of religious Singularity. The Zeal of the Seraphim breaks forth in a becoming Warmth of Sentiments and Expressions, as the Character which is given us of him denotes that generous Scorn and Intrepidity which attends heroic Virtue. The Author doubtless designed it as a Pattern to those, who live among Mankind in their present State of Degeneracy and Corruption.

B 4

L

So Spake the Seraph Abdiel, faithful found Among the faithless, faithful only be; Among innumerable falle, unmov'd, Unsbaken, unseduc'd, unterrify'd: His Loyalty be kept, bis Love, bis Zeal: Nor Number, nor Example with him wrought To swerve from Truth, or change his constant Mind, Though single. From amidst them forth he pas'd, Long way through bestile Scorn, which he sustain'd Superior, nor of Violence fear'd ought; And, with retorted Scorn, bis Back be turn'd On those proud Tow'rs to swift Destruction doom'd.

SURPLIES SON AND DE

Nº 328 Monday, March 17.

Nullum me à labore reclinat otium.

Hor. Epod. 17. v. 24.

No Eafe doth lay me down from Pain. CREECH.

Mr. SPECTATOR.

S I believe this is the first Complaint that ever was made to you of this nature, so you are the first Person I ever could prevail upon myself to lay it before. When I tell you I have a healthy vigorous Constitution, a plentiful Estate, no inordinate Defires, and am married to a virtuous lovely Woman, who e neither wants Wit nor Good-nature, and by whom I have a numerous Offspring to perpetuate my Family, vou will naturally conclude me a happy Man. But, notwithstanding these promising Appearances, I am so far from it, that the Prospect of being rain'd and undone, by a fort of Extravagance which of late Years is in a less degree crept into every fashionable Family, deprives me of all the Comforts of my Life, and renders · me the most anxious miserable Man on Earth. My Wife, who was the only Child and darling Care of an indulgent Mother, employ'd her early Years in learning all those Accomplishments we generally understand by · Good-

Good breeding and polite Education. She fings, dances, plays on the Lute and Harpficord, paints prettily, is a perfect Miltress of the French Tongue, and has made a onfiderable Progress in Italian. She is besides excel-. lently feill d in all domestic Sciences, as Preserving, Pickling, Parry, making Wines of Fruits of our own Growth, Embroidering, and Needleworks of every Kind. Hitherto you will be apt to think there is very little Cause of Complaint; but suspend your Opinion till I have further explain'd myself, and then I make no question you will come over to mine. You are not to imagine I find fault that the either possesses or takes delight in the Exercise of those Qualifications I just now mentioned; tis the immoderate Fondness she has to them that I lament, and that what is only defign'd for the innocent Amusement and Recreation of Life, is become the whole Bufinels and Study of hers. The fix Months we are in Town (for the Year is equally divided between that and the Country) from almost Break of Day till Noon, the whole Morning is laid out in practifing with her feveral Mafters; and to make up the Losses occasion'd by her Absence in Summer, every Day in the Week their Attendance is requir'd; and as they are all People eminent in their Professions, their Skill and Time must be recompensed accordingly: So how far these Articles extend, I leave you to judge. Limning, one would think, is no expensive Diversion; but as the manages the matter, 'tis a very confiderable Addition to her Disbursements; which you will easily believe, when you know the paints Fans for all her Female Acquaintance, and draws all her Relations Pictures in Miniature; the first must be mounted by no body but Colmar, and the other fet by no body but " Charles Mather. What follows, is still much worse than the former; for, as I told you she is a great Artist at her Needle, 'tis incredible what Sums the expends in Embroidery; For, besides what is appropriated to her personal Use, as Mantuas, Petticoats, Stomachers, Handkerchiefs, Puries, Pin-cushions, and Working-Aprons, the keeps four French Protestants continually employ'd in making divers Pieces of superfluous Furniture, as Quilts, Toilets, Hangings for Closets, Beds, Window-

Curtains, Easy-Chairs, and Tabourets: Nor have I any hopes of ever reclaiming her from this Extravagance, while the obstinately perfifts in thinking it a notable piece of good Housewifry, because they are made at home, and she has had some share in the Performance. There would be no end of relating to you the Particulars of the annual Charge, in furnishing her Store-Room with a Profusion of Pickles and Preserves : for · she is not contented with having every thing, unless it be done every way, in which the consults an Hereditary Book of Receipts; for her female Ancestors have been always famed for good Housewifry, one of whom is made immortal, by giving her Name to an Eye-Water and two forts of Puddings. I cannot undertake to recite all her medicinal Preparations, as Salves. Cerecloths, Powders, Confects, Cordials, Ratafia, Perfico, Orange-flower, and Cherry-brandy, together with innumerable forts of Simple Waters. But there is nething I lay fo much to heart, as that detestable Cata-· logue of counterfeit Wines, which derive their Names from the Fruits, Herbs, or Trees of whose Juices they are chiefly compounded: They are loathfom to the Tafte, and pernicious to the Health; and as they feldom furvive the Year, and then are thrown away, under a false Pretence of Frugality, I may affirm they fland me in more than if I entertained all our Visitors with the best Burgundy and Champaign. Coffee, Chocolate, Green, Imperial, Peco, and Bohea-Tea feem to be Trifles; but when the proper Appurtenances of the · Tea-Table are added, they swell the Account higher than one would imagine. I cannot conclude without doing her Justice in one Article; where her Frugality is of fo remarkable, I must not deny her the Merit of it, and that is in relation to her Children, who are all confined, both Boys and Girls, to one large Room in the remotest Part of the House, with Bolts on the Doors and Bars to the Windows, under the Care and Tuition of an old Woman, who had been dry Nurse to her Grandmother. This is their Residence all the Year round; and as they are never allowed to appear, she prudently thinks it needless to be at any Expence in Apparel or Learning. Her eldest Daughter to this day would

would have neither read nor writ, if it had not been for the Butler, who, being the Son of a Country Attorney, has taught her such a Hand, as is generally used for ingrossing Bills in Chancery. By this time I have fufficiently tired your Patience with my domestic Grievances; which I hope you will agree could not well be contained in a narrower Compais, when you confider what a Paradox I undertook to maintain in the Beginning of my Epistle, and which manifestly appears to be but too melancholy a Truth. And now I heartily wish the Relation I have given of my Misfortunes may be of Use and Benefit to the Public. By the Example I. have fet before them, the truly virtuous Wives may learn to avoid those Errors which have so unhappily misled mine, and which are visibly these three. First, In mistaking the proper Objects of her Esteem, and fixing her Affections upon fuch things as are only the Trappings and Decorations of her Sex. Secondly, In not diffinguishing what becomes the different Stages of Life. And, Laftly, the Abuse and Corruption of some excellent Qualities, which, if circumfcrib'd within just Bounds, would have been the Bleffing and Prosperity of her Family, but, by a vicious Extreme, are like to be the Bane and Destruction of it.

THE REPORT OF THE PARTY OF THE

N°329 Tuesday, March 18.

Ire tamen restat, Numa que devenit, & Ahcus. Hor. Epist. 6. 1. 1. v. 27.

With Ancus, and with Numa, Kings of Rome, We must descend into the filent Tomb.

Y Friend Sir ROGER DE COVERLEY told me t'other Night, that he had been reading my Paper upon Westminster-Abbey, in which, says he, there are a great many ingenious Fancies. He told me at the same time, that he observed I had promised another Paper upon the Tombs, and that he should be glad to go and see them with me, not having visited them since he had read History

History. I could not at first imagine how this came into the Knight's Head, till I recollected that he had been very busy all last Summer upon Baker's Chronicle, which he has quoted several times in his Disputes with Sir And Rew FREEPORT since his last coming to Town. Accordingly I promised to call upon him the next Morning,

that we might go together to the Abbey.

I found the Knight under his Butler's Hands, who always shaves him. He was no sooner Dressed, than he called for a Glass of the Widow Trueby's Water, which he told me he always drank before he went abroad. He recommended to me a Dram of it at the same time, with so much Heartiness, that I could not forbear drinking it. As soon as I had got it down, I sound it very unpalatable, upon which the Knight observing that I had made several wry Faces, told me that he knew I should not like it at first, but that it was the best thing in the World against the Stone or Gravel.

I could have wished indeed that he had acquainted me with the Virtues of it sooner; but it was too late to complain, and I knew what he had done was out of Good-will. Sir Roc & R told me further, that he looked upon it to be very good for a Man whilst he staid in Town, to keep off Insection, and that he got together a Quantity of it upon the first News of the Sickness being at Dantzick: When of a sudden turning short to one of his Servants, who stood behind him, he bid him call a Hackney-Coach, and take care it was an elderly Man

that drove it.

HE then refumed his Discourse upon Mrs. Trueby's Water, telling me that the Widow Trueby was one who did more good than all the Doctors or Apothecaries in the Country: That she distilled every Poppy that grew within sive Miles of her; that she distributed her Water gratis among all sorts of People; to which the Knight added, that she had a very great Jointure, and that the whole Country would fain have it a Match between him and her; and truly, says Sir Rocer, if I had not been engaged, perhaps I could not have done better.

HIS Discourse was broken off by his Man's telling him he had called a Coach. Upon our going to it, after having cast his Eye upon the Wheels, he asked the Coach-

man

man if his Axletree was good; upon the Fellow's telling him he would warrant it, the Knight turned to me, told me he looked like an honest Man, and went in without

further Ceremony.

WE had not gone far, when Sir R o c z z, popping out his Head, called the Coachman down from his Box, and, upon his prefenting himself at the Window, asked him if he smoked; as I was considering what this would end in, he bid him stop by the way at any good Tobacco-nist's, and take in a Roll of their best Virginia. Nothing material happened in the remaining part of our Journey, till we were set down at the West-end of the Abbey.

AS we went up the Body of the Church, the Knight pointed at the Trophies upon one of the new Monuments, and cry'd out, A brave Man I warrant him! Paffing afterwards by Sir Cloudly Shovel, he flung his Hand that way, and cry'd Sir Cloudly Shovel! a very galant Man! As we flood before Bufby's Tomb, the Knight utter'd himself again after the same Manner, Dr. Bufby, a great Man! he whipp'd my Grandsather; a very great Man! I should have gone to him myself, if I had not been a

Blockhead; a very great Man!

WE were immediately conducted into the little Chapel on the right hand. Sir Roger, planting himself at our Historian's Elbow, was very attentive to every thing he said, particularly to the Account he gave us of the Lord who had cut off the King of Morocco's Head. Among several other Figures, he was very well pleased to see the Statesman Cecil upon his Knees; and concluding them all to be great Men, was conducted to the Figure which represents that Martyr to good Housewistry, who died by the prick of a Needle. Upon our Interpreter's telling us, that she was a Maid of Honour to Queen Elizabeth, the Knight was very inquisitive into her Name and Family; and after having regarded her Finger for sometime, I wonder, says he, that Sir Richard Baker has said nothing of her in his Chronicle.

WE were then conveyed to the two Coronation-Chairs, where my old Friend, after having heard that the Stone underneath the most ancient of them, which was brought from Scotland, was called Jacob's Pillar, sat himself down in the Chair; and looking like the Figure of an

old Gothic King, asked our Interpreter, what Authority they had to say, that Jacob had ever been in Scotland? The Fellow, instead of returning him an Answer, told him, that he hoped his Honour would pay his Forseit. I could observe Sir Roger a little russed upon being thus trepanned; but our Guide not insisting upon his Demand, the Knight soon recovered his Good-humour and whispered in my Ear, that if Will Wimble were with us, and saw those two Chairs, it would go hard but he would get a Tobacco-Stopper out of one or tother of them.

SIRROGER, in the next Place, laid his Hand upon Edward the Third's Sword, and leaning upon the Pommel of it, gave us the whole History of the Black Prince; concluding, that, in Sir Richard Baker's Opinion, Edward the Third was one of the greatest Princes that ever

fat upon the English Throne.

WE were then shewn Edward the Confessor's Tomb; upon which Sir Roger acquainted us, that he was the first who touched for the Evil, and afterwards Henry the Fourth's, upon which he shook his Head, and told us there was fine Reading in the Casualties of that Reign.

OUR Conductor then pointed to that Monument where there is the Figure of one of our English Kings without an Head; and upon giving us to know, that the Head, which was of beaten Silver, had been stolen away several Years since: Some Whig, I'll warrant you, says Sir Roger; you ought to lock up your Kings better; they will carry off the Body too, if you don't take care.

THE glorious Names of Henry the Fifth and Queen Elizabeth gave the Knight great Opportunities of shining, and of doing Justice to Sir Richard Baker, who, as our Knight observed with some Surprise, had a great many Kings in him, whose Monuments he had not seen in the Abbey.

FOR my own part, I could not but be pleased to fee the Knight shew such an honest Passion for the Glory of his Country, and such a respectful Gratitude to

the Memory of its Princes.

I must not omit, that the Benevolence of my good old Friend, which slows out towards every one he converses with.

de him very kind to our Interpreter, whom d upon as an extraordinary Man; for which shook him by the Hand at parting, telling him, would be very glad to see him at his Ledgings Buildings, and talk over the Matters with him stend or Glandian to introct me spulie

30 Wednesday, March 19.

was capadle, eating Companions and s Maxima debetur pueris reverentia

intel a faire, he five on bate and an juv. Sat. 14. v. 47.

To Youth the tenderest Regard is due.

HE following Letters, written by two very confiderate Correspondents, both under twenty Years of Age, are very good Arguments of the Necessity of taking into Confideration the many Incidents which affect the Education of Youth.

SIR.

HAVE long expected, that in the Course of your Observations upon the several Parts of Human Life. you would one time or other fall upon a Subject, which, fince you have not, I take the liberty to recommend to you. What I mean, is the Patronage of young modest Men to such as are able to countenance and introduce them into the World. For want of such Assistances, a Youth of Merit languishes in Obscurity or Poverty; when his Circumstances are low, and runs into Riot and Excess when his Fortunes are plentiful. I cannot make myself better understood, than by sending you an History of myself, which I shall defire you to infert in your Paper, it being the only Way I have of expressing my Gratitude for the highest Obligations imaginable.

I am the Son of a Merchant of the City of London; who, by many Losses, was reduced from a very luxuriant Trade and Credit to very narrow Circumstances, in comparison to that of his former Abundance. This took away the Vigour of his Mind, and all manner of Atten-

tion to a Fortune which he now thought desperate; infomuch that he died without a Will, having b ried my Mother in the midft of his other Misfortunes. I was fixteen Years of Age when I foft my Father; and an Effate of 2001 a Year came into my Poffession, without Friend or Guardian to instruct me in the Management or Enjoyment of it. The natural Consequence of this was, (though I wanted no Director, and foon had Fellows who found me out for a fmart young Gentleman, and led me into all the Debaucheries of which I was capable) that my Companions and I could not well be supplied without running in Debt, which I did very frankly, till I was arrested, and conveyed, with a Guard firong enough for the most desperate Assassin, to a Bailiff's House, where I lay four Days surrounded with very merry but not very agreeable Company. As foon as I had extricated myself from that shameful Confinement, I reflected upon it with so much Horror, that I deferted all my old Acquaintance, and took Chambers in an Inn of Court, with a Resolution to study the Law. with all possible Application. But I trifled away a whole · Year in looking over a thousand Intricacies, without Friend to apply to in any Case of Doubt; so that I only lived there among Men, as little Children are fent to School before they are capable of Improvement, only to be out of harm's way. In the midft of this State of fufpence, not knowing how to difpose of myself, I was lought for by a Relation of mine, who, upon observing a good Inclination in me, used me with great Familiarity, and carried me to his Seat in the Country. When I came there, he introduced me to all the good Company in the County; and the great Obligation I have to him for this kind Notice, and Refidence with him ever fince, has made so strong an Impression upon me, that he has an Authority of a Father over me, founded upon the Love of a Brother. I have a good Study of Books, a good Stable of Horses always at my command; and tho' I am not now quite eighteen Years of Age, familiar Converse on his part, and a strong Inclination to exert myfelf on mine, have had an effect upon me that makes me acceptable wherever I go. Thus, Mr. Spectator, by this Gentleman's Pavour and Patronage, it is my own fault

fault if I am not wifer and richer every day I live. I fpeak this as well by subscribing the initial Letters of my Name to thank him, as to incite others to an Imitation of his Virtue. It would be a worthy Work to shew what great Charities are to be done without Expence, and how many noble Actions are loft, out of Inadvertency in Persons capable of performing them, if they were put in mind of it. If a Gentleman of Figure in a Country would make his Family a Pattern of Sobriety, good Sense, and Breeding, and would kindly endeavour to influence the Education, and growing Prospects of the younger Gentry about him, I am apt to believe it would fave him a great deal of stale Beer on a public Occasion, and render him the Leader of his Country from their Gratitude to him, instead of being a Slave to their Riots and Tumults in order to be made their Representative. The fame thing might be recommended to all who have made any Progress in any Parts of Knowledge, or arrived at any Degree in a Profession; others may gain Preferments and Fortunes from their Patrons, but I have, I hope, receiv'd from mine good Habits and Virtues. I repeat to you, Sir, my Request to print this, in return for all the Evil an helpless Orphan shall ever escape, and all the Good he shall receive in this Life; both which are wholly owing to this Gentleman's Favour to,

STR. DOLLAR . MILES

Your most obedient humble Servant,

S. P.

Mr. SPECTATOR,

I AM a Lad of about fourteen. I find a mighty Pleafure in Learning. I have been at the Latin School
four Years. I don't know I ever play'd truant, or neglected any Task my Master set me in my Life. I think
on what I read in School as I go home at noon and
night, and so intently, that I have often gone half a
mile out of my way, not minding whither I went. Our
Maid tells me, she often hears me talk Latin in my sleep.
And I dream two or three Nights in a week I am
reading Juvenal and Homer. My Master seems as well
pleased with my Performances as any Boy's in the same
Class. I think, if I know my own Mind, I would choose
rather

rather to be a Scholar than a Prince without Learning. · I have a very good affectionate Father; but tho' very rich, yet so mighty near, that he thinks much of the · Charges of my Education. He often tells me he be-· lieves my Schooling will ruin him; that I coft him God knows what in Books. I tremble to tell him' I want one. I am forced to keep my Pocket-Money and lay it out for a Book, now and then, that he don't know of. · He has order'd my Master to buy no more Books for me, but fays he will buy them himself. I asked him for Horace t'other Day, and he told me in a Paffion he did not believe I was fit for it, but only my Master had a mind to make him think I had got a great way in my · Learning. I am fometimes a Month behind other Boys ' in getting the Books my Master gives Orders for. All * the Boys in the School, but I, have the Classick Authors ' in usum Delphini, gilt and letter'd on the Back. My Father is often reckoning up how long I have been at School, and tells me he fears I do little good. My Fa-' ther's Carriage so discourages me, that he makes me grow dull and melancholy. My Master wonders what is the matter with me; I am afraid to tell him; for he ' is a Man that loves to encourage Learning, and would be apt to chide my Father, and not knowing my Father's Temper, may make him worfe. Sir, if you have any Love for Learning, I beg you would give me some Instructions in this case, and persuade Parents to encourage their Children when they find them diligent and defirous of Learning. I have heard some Parents fay, they would do any thing for their Children, if they would but mind their Learning: I would be glad to be in their place. Dear Sir, pardon my Boldness. ' If you will but confider and pity my Case, I will pray for your Prosperity as long as I live.

London, March 2, 1711.

House to product the the state of the state ential telement to the second of the constraint of the constraint standighton, it has been granted in matter

Your bumble Servant,

James Discipulus.

ESCHE MORE SHORE

No 331 Thursday, March 20.

-Stolidam præbet tibi vellere bærbam. Perl. Sat. 2.1. 28.

Head as in many Suckers, which is they had

feated to him, because

Holds out bis foolish Beard for thee to pluck.

THEN I was last with my Friend Sir Rocks in Westminster-Abbey, I observed that he stood longer than ordinary before the Buft of a venerable old Man. I was at a loss to guess the reason of it, when after some time he pointed to the Figure, and asked me if I did not think that our Forefathers looked much wifer in their Beards than we do without them. For my part, fays he, when I am walking in my Gallery in the Country, and fee my Ancestors, who many of them died before they were of my Age, I cannot forbear regarding them as so many old Patriarchs, and at the fame time looking upon myself as an idle smock-fac'd young Fellow. I love to see your Abrahams, your Isaacs, and your Jacobs, as we have them in old Pieces of Tapestry with Beards below their Girdles, that cover half the Hangings. The Knight added, if I would recommend Beards in one of my Papers, and endeavour to restore human Faces to their ancient Dignity, that upon a Month's warning he would undertake to lead up the Fashion himself in a pair of Whitkers.

I smiled at my Friend's Fancy; but after we parted, could not forbear reslecting on the Metamorphoses our

Faces have undergone in this Particular.

THE Beard, conformable to the Notion of my Friend Sir Rooen, was for many Ages look'd upon as the Type of Wisdom. Lucian more than once rallies the Philosophers of his Time, who endeavour'd to rival one another in Beards; and represents a learned Man who stood for a Professorship in Philosophy, as unqualify'd for it by the Shortness of his Beard.

ÆLIAN,

ELIAN, in his Account of Zailus, the pretended Critic, who wrote against Homer and Plato, and thought himself wifer than all who had gone before him, tells us that this Zoilus had a very long Beard that hung down upon his Breaft, but no Hair upon his Head, which he always kept close-shaved, regarding, it seems, the Hairs of his Head as fo many Suckers, which if they had been fuffer'd to grow might have drawn away the Nourishment from his Chin, and by that means have starved his Beard.

I have read somewhere that one of the Popes refus'd to accept an Edition of a Saint's Works, which were presented to him, because the Saint, in his Effigies before

the Book, was drawn without a Beard.

WE fee by these Instances what Homage the World has formerly paid to Beards; and that a Barber was not then allow'd to make those Depredations on the Faces of the Learned, which have been permitted him of late Years.

ACCORDINGLY feveral wife Nations have been so extremely jealous of the least Russe offer'd to their Beards, that they feem to have fixed the Point of Honour principally in that Part. The Spaniards were wonderfully tender in this Particular. Don Quevedo, in his third Vision on the last Judgment, has carry'd the Humour very far, when he tells us that one of his vain glorious Countrymen, after having received Sentence, was taken into cuflody by a couple of evil Spirits; but that his Guides happening to disorder his Mustachoes, they were forced to recompose them with a Pair of Curling-Irons before

they could get him to file off.

IF we look into the History of our own Nation, we shall find that the Beard flourish'd in the Saxon Heptarchy, but was very much discourag'd under the Norman Line. It shot out, however, from time to time, in several Reigns under different Shapes. The last Effort it made seems to have been in Queen Mary's Days, as the curious Reader may find, if he pleases to peruse the Figures of Cardinal Poole, and Bishop Gardiner; tho' at the same time, I think it may be question'd, if Zeal against Popery has not induced our Protestant Painters to extend the Beards of these two Persecutors beyond their natural Dimensions, in order to make them appear the more terri-Shortaels of has Beard.

I find but few Beards worth taking notice of in the

Raign of King Tames the First.

DURING the Civil Wars there appeared one, which makes too great a Figure in Story to be passed over in Silence; I mean that of the redoubted Hudibras, an Account of which Butter has transmitted to Posterity in the following Lines: to although more would be and

His towny Beard was the equal Grace Both of his Wifdom, and his Face . 11 west weeks all. In Cut and Dye so like a Tyle, The upper Part thereof was Whey, The nother Orange mixt with Granis and were M ven us for execute of the violety Society of States

THE Whisker continu'd for some time among us after the Expiration of Beards; but this is a Subject which I shall not here enter upon, having discussed it at large in a distinct Treatife, which I keep by me in Manufcript, upon the Muffachor, This year and the fello

I I my Friend Sir Rogen's Profest of introducing Beards should take effect, I fear the Luxury of the prefent Age would make it a very expensive Fashion. There is no question but the Beaux would foon provide themfelves with false ones of the lightest Colours, and the most immoderate Lengths. A fair Beard, of the Tapiftryfize, Sir Rocen feems to approve, could not come under twenty Guineas. The famous Golden Beard of Eferlapius would hardly be more valuable than one made in the Extravagance of the Pathion, they know or withink

BESIDES, we are not certain that the Ladies would not come into the Mode, when they take the Air on horseback, They already appear in Hats and Feathers. Coats and Periwigs , and I fee no reason why we may not suppose that they would have their Riding Beards on

the fame Occasion

I may give she Moral of this Discourse in another Paper.

- Fried this field and played the state Date.

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Nº 332 Friday, March 21.

Naribus horum hominum Hor. Sat. g. 1. 1. v. 29.

He cannot bear the Rallery of the Age. CRECH.

Dear (bort Face.

N your Speculation of Wednesday last you have given us some Account of that worthy Society of Brutes the Mobocks; wherein you have particularly specify'd the ingenious Performance of the Lion-tippers, the Dancing-masters, and the Tumblers: But as you acknowledge you had not then a perfect History of the whole Club, you might very easily omit one of the most notable Species of it, the Sweaters, which may be reckon'd a fort of Dancing masters too. It is it seems the Cuftom for half a dozen, or more, of these well dispos'd Savages, as foon as they have inclosed the Person upon whom they design the Favour of a Sweat, to whip out their Swords, and holding them parallel to the Horizon, they describe a fort of Magic Circle round about him with the Points. As foon as this Piece of Conjuration is perform'd, and the Patient without doubt already beginning to wax warm, to forward the Operation, that Member of the Circle, towards whom he is so rude as to turn his Back first, runs his Sword directly into that Part of the Patient wherein School boys are punished; and as it is very natural to imagine this will foon make him tack about to some other point, every Gentleman does himself the same justice as often as he receives the Affront. After this Jig has gone two or three times round, and the Patient is thought to have weat fufficiently, he is very handsomly rubb'd down by some Attendants, who carry with them Instruments for that purpose, and so discharged. This Relation I had from a Friend of mine, who has lately been under this Discipline. MEST THE

pline. He tells me he had the Honour to dance before the Emperor himself, not without the Applause and Acclamations both of his Imperial Majesty, and the

whole Ring: the' I dare fay, neither I nor any of his.

Acquaintance ever dreamt he would have merited any

Reputation by his Activity.

'I can assure you, Mr. SPBC, I was very near being qualify'd to have given you a faithful and painful Account of this walking Bagnio, if I may fo call it, myself: For going the other Night along Fleetstreet, and having, out of curiofity, just enter'd into Discourse with a wandring Female who was travelling the fame way, a couple of Fellows advanced towards us, drew their Swords, and cry'd out to each other, A Sweat ! a Sweat! Whereupon suspecting they were some of the Ringleaders of the Bagnio, I also drew my Sword, and demanded a Parley; but finding none would be granted me, and perceiving others' behind them filing off with great diligence to take me in Flank, I began to fweat for fear of being forced to it: but very luckily betaking myself to a pair of Heels, which I had good reason to believe would do me justice, I instantly got possession of a very fnug Corner in a neighbouring Alley that lay in my Rear; which Post I maintain'd for above half an hour with great Firmness and Resolution, tho not letting this Success so far overcome me, as to make me unmindful of the Circumspection that was necessary to be obferv'd upon my advancing again towards the Street; by which Prudence and good Management I made a handfom and orderly Retreat, having fuffer'd no other Damage in this Action than the Lofs of my Baggage, and the Diflocation of one of my Shoe heels, which last I am just now inform'd is in a fair way of Recovery. These Sweaters, by what I can learn from my Friend, and by as near a view as I was able to take of them my felf, feem to me to have at prefent but a rude kind of Discipline amongst them. It is probable, if you would f take a little pains with them, they might be brought into better order. But I'll leave this to your own Difcretion; ' and will only add, that if you think it worth while to infert this by way of caution to those, who have a mind to preferve their Skins whole from this fort of Cupping, and and tell them at the fame time the Hazard of treating with Night-walkers, you will perhaps oblige others, as well as

id to up non I ridian Your very bumble Servant, de

Jack Lightfoot.

P. S. MY Friend will have me acquaint you, That though he would not willingly detract from the Merit of that extraordinary Strokes-man Mr. Sprightly, yet it is his real Opinion, that some of those Fellows, who are employ'd as Rubbers to this new-fashioned Bagnio, have struck as bold Strokes as ever he did in his Life. I had sent this four and twenty hours sooner, if I had not had the Missortune of being in a great doubt about the Orthography of the word Bagnio. I confulted several Dictionaries, but sound no relief; at last having recourse both to the Bagnio in Newgate street, and to that in Chancery-lane, and finding the original Manuscripts upon the Sign-posts of each to agree literally with my own Spelling, I returned home, full of

Satisfaction, in order to dispatch this Epiftle.

Mr. SPECTATOR,

one believe sond Lifew and this

A S you have taken most of the Circumstances of human Life into your Confideration, we the un der-written thought it not improper for us also to represent to you our Condition. We are three Ladies who live in the Country, and the greatest Improvements we make is by reading. We have taken a small Journal of our Lives, and find it extremely opposite to your last Tuefday's Speculation. We rife by feven, and pass the beginning of each Day in Devotion, and looking into those Affairs that fall within the Occurrences of a retired Life; in the Afternoon we fometimes enjoy the Company of some Friend or Neighbour, or else work or read; at Night we retire to our Chambers, and take leave of each other for the whole night at ten o'Clock. We take particular care never to be fick of a Sunday. Mr. SPECTATOR, we are all very good Maids, but are ambitious of Characters which we think more laudable, that of being very good Wives. If any of your Correspondents inquire for a Spoule for an honest Coun-

- try Gentleman, whose Estate is not dipped, and wants
- a Wife that can lave half his Revenue, and yet make
- a better Figure than any of his Neighbours of the fame
- Estate, with finer bred Women, you shall have further

notice from.

SIR,

Your courteous Readers,

Martha Busie. Deborah Thrifty. Alice Early.

T



Nº 333 Saturday, March 22.

-wocat in certamina Diwos.

Virg. An. 6. v. 172.

He calls embattled Deities to Arms.

E are now entring upon the fixth Book of Paradise Lost, in which the Poet describes the Battle of Angels; having raised his Reader's Expectation, and prepared him for it by several Passages in the preceding Books. I omitted quoting these Passages in my Observations on the former Books, having purposely reserved them for the opening of this, the Subject of which gave occasion to them. The Author's Imagination was so inslamed with this great Scene of Action, that where-ever he speaks of it, he rises, if possible, above himself. Thus where he mentions Satan in the beginning of his Poem:

Him the Almighty Power

Hurl'd Headlong flaming from th' Ethereal Sky,
With hideous Ruin and Combustion, down
To bottomless Perdition, there to dwell
In Adamantine Chains and penal Fire,
Who durst defy th' Omnipotent to Arms.

WE have likewise several noble Hints of it in the Infernal Conference.

Vol. V.

0

O Prince!

O Prince! O Chief of many throned Powers,
That led th' embattel d Seraphim to War,
Too well I see and rue the dire Event,
That with sad Overthrow and foul Deseat
Hath lost us Heav'n; and all this mighty Host
In horrible Destruction laid thus low.
But see! the angry Victor bath recall'd
His Ministers of Vengeance and Pursuit
Back to the Gates of Heav'n: The sulph'rous Hail
Shot after us in Storm, o'erblown, hath laid
The siery Surge, that from the Precipice
Of Heav'n received us falling: and the Thunder,
Wing'd with red Lightning and impetuous Rage,
Perhaps hath spent his Shafts, and ceases now
To bellow through the vast and boundless Deep.

THERE are several other very sublime Images on the same Subject in the first Book, as also in the second.

What when we fled amain, purfu'd and strook With Heav'n's afflicting Thunder, and befought The Deep to shelter us; this Hell then seem'd A Refuge from those Wounds—

IN short, the Poet never mentions any thing of this Battle but in such Images of Greatness and Terror as are suitable to the Subject. Among several others I cannot forbear quoting that Passage, where the Power, who is described as presiding over the Chaos, speaks in the third Book.

Thus Satan; and him thus the Anarch old,
With faltring Speech, and Visage incompos'd,
Answer'd: I know thee, Stranger, who thou art,
That mighty leading Angel, who of late
Made head against Heav'n's King, tho' overthrown.
I saw and heard; for such a num'rous Host
Fled not in silence through the frighted Deep
With Ruin upon Ruin, Rout on Rout,
Consustant out by Millions her victorious Bands
Pursuing——

I'T requir'd great Pregnancy of Invention, and Strength of Imagination, to fill this Battle with such Circumstances

as should raise and astonish the Mind of the Reader; and at the same time an Exactness of Judgment, to avoid every thing that might appear light or trivial. Those who look into Homer, are surpris'd to find his Battles still rising one above another, and improving in Horror to the Conclusion of the Iliad. Milton's Fight of Angels is wrought up with the same Beauty. It is usher'd in with such Signs of Wrath as are suitable to Omnipotence incensed. The first Engagement is carried on under a Cope of Fire, occasioned by the Flights of innumerable burning Darts and Arrows which are discharged from either Host. The fecond Onset is still more terrible, as it is filled with those artificial Thunders, which seem to make the Victory doubtful, and produce a kind of Consternation even in the good Angels. This is followed by the tearing up of Mountains and Promontories; till in the last place the Messiah comes forth in the Fulness of Majesty and Terror. The Pomp of his Appearance amidst the Roarings of his Thunders, the Flashes of his Lightnings, and the Noise of his Chariot-Wheels, is described with the utmost Flights of human Imagination.

THERE is nothing in the first and last Day's Engagement which does not appear natural, and agreeable enough to the Ideas most Readers would conceive of a

Fight between two Armies of Angels.

THE second Day's Engagement is apt to startle an Imagination, which has not been raised and qualify'd for fuch a Description, by the reading of the ancient Poets. and of Homer in particular. It was certainly a very bold Thought in our Author, to ascribe the first Use of Artillery to the Rebel-Angels. But as fuch a pernicious Invention may be well suppos'd to have proceeded from fuch Authors, fo it enters very properly into the Thoughts of that Being, who is all along describ'd as aspiring to the Majesty of his Maker. Such Engines were the only Instruments he could have made use of to imitate those Thunders, that in all Poetry, both sacred and profane, are represented as the Arms of the Almighty. The tearing up the Hills was not altogether fo daring a Thought as the former. We are, in some measure, prepared for fuch an Incident by the Description of the Giants War, which we meet with among the ancient C 2

Poets. What still made this Circumstance the more proper for the Poets Use, is the Opinion of many learned Men, that the Fable of the Giants War, which makes so great a noise in Antiquity, and gave birth to the sublimest Description in Hesiod's Works, was an Allegory sounded upon this very Tradition of a Fight be-

tween the good and bad Angels.

IT may, perhaps, be worth while to consider with what Judgment Milton, in this Narration, has avoided every thing that is mean and trivial in the Descriptions of the Latin and Greek Poets; and at the fame time improved every great Hint which he met with in their Works upon this Subject. Honer in that Passage, which Longinus has celebrated for its Sublimeness, and which Virgil and Ovid have copied after him, tells us, that the Giants threw Offa upon Olympus, and Pelian upon Offa. He adds an Epithet to Pelion (elvasious Aov) which very much swells the Idea, by bringing up to the Reader's Imagination all the Woods that grew upon it. There is further a great Beauty in his fingling out by Names these three remarkable Mountains, so well known to the This last is such a Beauty, as the Scene of Greeks. Milton's War could not possibly furnish him with. Claudian, in his Fragment upon the Giants War, has given full scope to that Wildness of Imagination which was natural to him. He tells us that the Giants tore up whole Islands by the Roots, and threw them at the Gods. He describes one of them in particular taking up Lemnas in his Arms, and whirling it to the Skies, with all Vulcan's Shop in the midst of it. Another tears up Mount Ida, with the River Enipeus, which ran down the Sides of it; but the Poet, not content to describe him with this Mountain upon his Shoulders, tells us that the River flow'd down his Back, as he held it up in that Posture. It is visible to every judicious Reader, that fuch Ideas favour more of Burlesque, than of the Sublime. They proceed from a wantonness of Imagination, and rather divert the Mind than aftonish it. Milton has taken every thing that is sublime in these several Passages, and composes out of them the following great Image.

From their Foundations loos'ning to and fro, They pluck'd the feated Hills, with all their Load, Rocks, Waters, Woods; and by the shuggy Tops Up-lifting bore them in their Hands———

WE have the full Majesty of Homer in this short Defeription, improv'd by the Imagination of Claudian, without its Puerilities.

I need not point out the Description of the fullen Angels seeing the Promontories hanging over their Heads in such a dreadful manner, with the other numberless Beauties in this Book, which are so conspicuous, that they cannot escape the Notice of the most ordinary Reader.

THERE are indeed fo many wonderful Strokes of Poetry in this Book, and such a Variety of sublime Ideas, that it would have been impossible to have given them a place within the Bounds of this Paper. Besides that I find it in a great measure done to my hand at the End of my Lord Roscommon's Essay on translated Poetry. I shall refer my Reader thither for some of the Master-strokes of the sixth Book of Paradise Loss, tho at the same time there are many others which that noble Author has not taken notice of.

MILTON, notwithstanding the sublime Genius he was master of, has in this Book drawn to his Assistance all the Helps he could meet with among the ancient Poets. The Sword of Michael, which makes so great a havock among the bad Angels, was given him, we are told, out of the Armory of God.

Of Michael from the Armory of God,
Was giv'n him temper'd so, that neither keen
Nor solid might resist that Edge: It met
The Sword of Satan, with steep Force to smite
Descending, and in half cut sheer—

THIS Passage is a Copy of that in Virgil, wherein the Poet tells us, that the Sword of Eneas, which was given him by a Deity, broke into Pieces the Sword of Turnus, which came from a mortal Forge. As the Moral in this Place is divine, fo by the way we may observe,

that the bestowing on a Man who is savour'd by Heaven such an allegorical Weapon, is very conformable to the old Eastern way of thinking. Not only Homer has made use of it, but we find the Jewish Hero in the Book of Maccabees, who had fought the Battles of the chosen People with so much Glory and Success, receiving in his Dream a Sword from the Hand of the Prophet Jeremiah. The following Passage, wherein Satan is described as wounded by the Sword of Michael, is in Imitation of Homer.

The griding Sword with discontinuous Wound Pass'd thro' him; but th' Ethereal Substance clos'd Not long divisible; and from the Gash A Stream of Nectarous Humour issuing slow'd Sanguine, (such as celestial Spirits may bleed) And all his Armour stain'd—

HOMER tells us in the same manner, that upon Diomedes wounding the Gods, there flow'd from the Wound an Ichor, or pure kind of Blood, which was not bred from mortal Viands; and that the the Pain was exquisitely great, the Wound soon closed up and healed

in those Beings who are vested with Immortality.

I question not but Milton in his Description of his surious Moloch slying from the Battle, and bellowing with the Wound he had received, had his Eye on Mars in the Iliad; who, upon his being wounded, is represented as retiring out of the Fight, and making an Outcry louder than that of a whole Army when it begins the Charge. Homer adds, that the Greeks and Trojans, who were engaged in a general Battle, were terrify'd on each side with the bellowing of this wounded Deity. The Reader will easily observe how Milton has kept all the Horror of this Image, without running into the Ridicule of it.

And with fierce Ensigns pierc'd the deep Array Of Moloch, furious King! who him defy'd, And at his Chariot-wheels to drag him bound' Threaten'd, nor from the Holy One of Heav'n Refrain'd his Tongue blasphemous: but anon

Down cloven to the Waste, with shatter'd Arms
And uncouth Pain sted bellowing -

MILTON has likewise raised his Description in this Book with many Images taken out of the poetical Parts of Scripture. The Messiah's Chariot, as I have before taken notice, is formed upon a Vision of Exekiel, who, as Grotius observes, has very much in him of Homer's Spirit in the Poetical Parts of his Prophesy.

THE following Lines, in that glorious Commission which is given the Messiah to extirpate the Host of Rebel Angels, are drawn from a sublime Passage in the Psalms.

Go then, thou Mightieft, in thy Father's Might!

Ascend my Chariot, guide the rapid Wheels

That shake Heav'n's Basis; bring forth all my War,

My Bow, my Thunder, my almighty Arms,

Gird on thy Sword on thy puissant Thigh.

THE Reader will eafily discover many other Strokes of the same nature:

THERE is no Question but Milton had heated his Imagination with the Fight of the Gods in Homer, before he enter'd upon this Engagement of the Angels. Homer there gives us a Scene of Men, Heroes, and Gods, mix'd together in Battle. Mars animates the contending Armies, and lifts up his Voice in fuch a manner, that it is heard distinctly amidst all the Shouts and Confusion of the Jupiter at the same time thunders over their Fight. Heads; while Neptune raises such a Tempest, that the whole Field of Battle and all the Tops of the Mountains shake about them. The Poet tells us, that Pluto himfelf, whose Habitation was in the very Centre of the Earth, was fo affrighted at the Shock, that he leapt from his Throne. Homer afterwards describes Vulcan as pouring down a Storm of Fire upon the River Xanthus, and Minerva as throwing a Rock at Mars; who, he tells us. covered seven Acres in his Fall:

AS Homer has introduced into his Battle of the Gods every thing that is great and terrible in Nature, Milton has filled his Fight of good and bad Angels with all the like Circumstances of Horror. The Shout of Armies, the Rattling of Brasen Chariots, the Hurling of Rocks

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and Mountains, the Earthquake, the Fire, the Thunder, are all of them employed to lift up the Reader's Imagination, and give him a fuitable Idea of fo great an Action. With what Art has the Poet represented the whole Body of the Earth trembling, even before it was created?

All Heav'n resounded, and bad Earth been then,
All Earth bad to its Centre shook—

I N how sublime and just a manner does he afterwards describe the whole Heaven shaking under the Wheels of the Messiah's Chariot, with that Exception to the Throne of God?

— Under his burning Wheels
The stedfast Empyrean shook throughous,
All but the Throne itself of God—

NOTWITHSTANDING, the Messiah appears clothed with so much Terror and Majesty, the Poet has still found means to make his Readers conceive an Idea of him, beyond what he himself is able to describe.

Yer half his Strength he put not forth, but check'd His Thunder in mid Volley; for he meant Not to destroy, but root them out of Heaven.

IN a word, Milton's Genius, which was so great in itself, and so strengthned by all the helps of Learning, appears in this Book every way equal to his Subject, which was the most sublime that could enter into the Thoughts of a Poet. As he knew all the Arts of affecting the Mind, he knew it was necessary to give it certain Resting-places, and Opportunities of recovering itself from time to time: he has therefore with great Address interspersed several Speeches, Reslexions, Similitudes, and the like Reliefs to diversify his Narration, and ease the Attention of the Reader, that he might come fresh to his great Action, and by such a Contrast of Ideas, have a more lively taste of the nobler Parts of his Description.

HOLONDAY CONTROL OF THE PROPERTY OF THE PROPER

No 334 Monday, March 24.

Voluisti, in suo Genere, unumquemque nostrum quasi quendam esse Roscium, dixistique non tam ea quæ recta essent probari, quam quæ prava sunt sastidiis adbærescere.

Cicero de Gestu.

You would have each of us be a kind of Rolcius in his way; and you have faid, that Men are not so much pleas'd with what is right, as disgusted at what is wrong.

T is very natural to take for our whole Lives a light Impression of a thing, which at first fell into Contempt with us for want of Confideration. The real Use of a certain Qualification (which the wifer Part of Mankind look upon as at best an indifferent thing, and generally a frivolous Circumstance) shews the ill Confequence of such Preposfessions. What I mean, is the Art, Skill, Accomplishment, or whatever you will call it, of Dancing. I knew a Gentleman of great Abilities, who bewail'd the Want of this Part of his Education to the end of a very honourable Life. He observ'd that there was not occasion for the common use of great Talents; that they are but feldom in demand; and that these very great Talents were often render'd useless to a Man for want of small Attainments. A good Mien (a becoming Motion, Gesture and Aspect) is natural to some Men; but even those would be highly more graceful in their Carriage, if what they do from the Force of Nature were confirm'd and heightned from the Force of Reason. To one who has not at all confider'd it, to mention the Force of Reason on such a Subject, will appear fantastical; but when you have a little attended to it, an Affembly of Men will have quite another View: and they will tell you, it is evident from plain and infallible Rules, why this Man with those beautiful Features and well-fashion'd Person, is not so agreeable as he who fits by him without any of those Advantages. When we

The state of the s

read, we do it without any exerted Act of Memory that presents the Shape of the Letters; but Habit makes us do it mechanically, without staying, like Children, to recollect and join those Letters. A Man who has not had the Regard of his Gesture in any part of his Education, will find himself unable to act with Freedom before new Company, as a Child that is but now learning would be to read without Hefitation. It is for the Advancement of the Pleasure we receive in being agreeable to each other in ordinary Life, that one would wish Dancing were generally understood as conducive as it really is to a proper Deportment in Matters that appear the most remote from it. A Man of Learning and Sense is distinguished from others as he is such, tho' he never runs upon Points too difficult for the rest of the World; in like manner the reaching out of the Arm, and the most ordinary Motion, discovers whether a Man ever learnt to know what is the true Harmony and Composure of his Limbs and Countenance. Whoever has feen Booth, in the Character of Pyrrbus, march to his Throne to receive Orestes, is convinced that majestick and great Conceptions are expressed in the very Step; but perhaps, tho' no other Man could perform that Incident as well as he does, he himself would do it with a yet greater Elevation, were he a Dancer. This is so dangerous a Subject to treat with Gravity, that I shall not at present enter into it any further; but the Author of the following Letter has treated it in the Essay he speaks of in such a manner, that I am beholden to him for a Resolution, that I will never hereafter think meanly of any thing, till I have heard what they who have another Opinion of it have to fay in its defence.

Mr. SPECTATOR,

SINCE there are scarce any of the Arts or Sciences that have not been recommended to the World by

the Pens of some of the Professors, Masters, or Lovers of them, whereby the Usefulness, Excellence, and Be-

' nefit arising from them, both as to the speculative and

practical Part, have been made publick, to the great

* Advantage and Improvement of such Arts and Sciences;

why should Dancing, an Art celebrated by the An-

cients in so extraordinary a manner, be totally neglected by the Moderns, and left destitute of any Pen to recommend its various Excellencies and Substantial Me-

rit to Mankind?

* THE low Ebb to which Dancing is now fallen, is altogether owing to this Silence. The Art is esteem'd only as an amusing Trisle; it lies altogether uncultivated, and is unhappily fallen under the Imputation of illiterate and mechanick: And as Terence, in one of his Prologues, complains of the Rope-dancers drawing "all the Spectators from his Play, so may we well say, that Capering and Tumbling is now preferred to, and supplies the Place of just and regular Dancing on our Theatres. It is therefore, in my Opinion, high time that some one should come to its assistance, and relieve it from the many gross and growing Errors that have crept into it, and over-cast its real Beauties; and to set Dancing in its true light, would shew the Usefulness and " Elegance of it, with the Pleasure and Instruction produc'd from it; and also lay down some fundamental Rules, that might fo tend to the Improvement of its Professors, and Information of the Spectators, that the first might be the better enabled to perform, and the latter render'd more capable of judging, what is (if there be any thing) valuable in this Art.

'TO encourage therefore some ingenious Pen capable of fo generous an Undertaking, and in some measure to relieve Dancing from the Disadvantages it at present lies under, I, who teach to dance, have attempted a small Treatise as an Essay towards an History of Dancing; in which I have inquired into its Antiquity, Original, and Use, and shewn what Esteem the Ancients had for it: I have likewise considered the Nature and Perfection of all its feveral Parts, and how beneficial and delightful it is, both as a Qualification and an Exercise: and endeavoured to answer all Objections that have been maliciously rais'd against it. I have proceeded to give an Account of the particular Dances of the Greeks and Romans, whether religious, warlike, or civil; and taken particular notice of that Part of Dancing relating to the ancient Stage, and in which the Pantomimes had fo great a share: Nor have I been wanting in giving an historical Account of fome particular Masters excellent in that furprising Art. After which, I have advanced fome Observations on the modern Dancing. both as to the Stage, and that Part of it, so absolutely e necessary for the Qualification of Gentlemen and Ladies; and have concluded with some short Remarks on the Origin and Progress of the Character by which Dances are writ down, and communicated to one Mafter from another. If some great Genius after this would arise, and advance this Art to that Persection it feems capable of receiving, what might not be expected from it? For if we consider the Origin of Arts and Sciences, we shall find that some of them took rise from Beginnings fo mean and unpromising, that it is very wonderful to think that ever fuch furprifing Structures should have been raised upon such ordinary Foundations. But what cannot a great Genius effect? Who would have thought that the clangorous Noise of a Smith's Hammers should have given the first rise to Mufick? Yet Macrobius in his second Book relates that Pythagoras, in passing by a Smith's Shop, found that the Sounds proceeding from the Hammers were either more grave or acute, according to the different Weights. of the Hammers. The Philosopher, to improve this Hint, suspends different Weights by Springs of the fame Bigness, and found in like manner that the Sounds answered to the Weights. This being discover'd, he finds out those Numbers which produc'd Sounds that were Confonants: As, that two Strings of the fame Substance and Tension, the one being double the Length of the other, give that Interval which is called Diapason, or an Eighth; the same was also effected from two Strings of the same Length and Size, the one having four times the Tension of the other. By these Steps, from fo mean a Beginning, did this great Man reduce. what was only before Noise, to one of the most delightful Sciences, by marrying it to the Mathematicks; and by that means caused it to be one of the most abstract and demonstrative of Sciences. Who knows therefore but Motion, whether Decorous or Representative, may not (as, it feems highly probable it may) be taken into confideration by some Person capable of reducing it

into a regular Science, tho' not fo demonstrative as that proceeding from Sounds, yet sufficient to invite

it to a Place among the magnify'd Arts.

NOW, Mr. SPECTATOR, as you have declared yourself Visitor of Dancing-Schools, and this being an Undertaking which more immediately respects them, I think myself indispensably obliged, before I proceed to the Publication of this my Essay, to ask your Advice; and hold it absolutely necessary to have your Approbation; and in order to recommend my Treatise

to the Perusal of the Parents of such as learn to dance, as well as to the young Ladies, to whom, as Visitor.

you ought to be Guardian.

Salop, March 19,

Iam, SIR,

1/11.

Your most bumble Servant

HANG. PRESENCES

Nº 335 Tuefday, March 25.

Respicere exemplar vitæ morumque jubebo Doctum imitatorem, & veras bine ducere voces. Hor. Ars Poet. v. 317.

Those are the likest Copies, which are drawn From the Original of human Life. Roscommon?

Y Friend Sir Roger De Coverler, when we last met together at the Club, told me that he had a great mind to see the new Tragedy with me, assuring me at the same time, that he had not been at a Play these twenty Years. The last I saw, said Sir Roger, was the Committee, which I should not have gone to neither, had not I been told before hand that it was a good Church-of-England Comedy. He then proceeded to inquire of me who this distressed Mother was; and upon hearing that she was Hector's Widow, he told me that her Husband was a brave Man, and that when he was a School-boy he had read his Life at the End of the Dictionary. My Friend asked

asked me, in the next place, if there would not be some danger in coming home late, in cafe the Mobocks should be abroad. I affure you, fays he, I thought I had fallen into their Hands last Night; for I observed two or three lusty black Men that followed me half way up Fleetstreet, and mended their pace behind me, in proportion as I put on to get away from them. You must know, continu'd the Knight with a Smile, I fancied they had a mind to bunt me; for I remember an honest Gentleman in my Neighbourhood, who was ferved fuch a trick in King Charles the Second's time, for which reason he has not ventured himself in Town ever since. I might have shewn them very good Sport, had this been their Defign; for as I am an old Fox-hunter, I should have turn'd and dog'd, and have play'd them a thousand Tricks they had never feen in their Lives before. Sir Roger added, that if these Gentlemen had any such Intention, they did not fucceed very well in it: for I threw them out, fays he, at the End of Norfolkstreet, where I doubled the Corner and got shelter in my Lodgings before they could imagine what was become of me. However, fays the Knight, if Captain SENTRY will make one with us to-morrow night, and if you will both of you call upon me about four o'Clock, that we may be at the House before it is full, I will have my own Coach in readiness to attend you, for John tells me he has got the Fore-Wheels mended.

THE Captain, who did not fail to meet me there at the appointed Hour, bid Sir Roger fear nothing, for that he had put on the same Sword which he made use of at the Battle of Steenkirk. Sir Roger's Servants, and among the rest my old Friend the Butler, had, I sound, provided themselves with good Oaken Plants, to attend their Master upon this occasion. When we had placed him in his Coach, with myself at his Lest-Hand, the Captain before him, and his Butler at the Head of his Footmen in the Rear, we convoy'd him in safety to the Play-house, where after having marched up the Entry in good order, the Captain and I went in with him, and seated him betwixt us in the Pit. As soon as the House was full, and the Candles lighted, my old Friend stood up and looked about him with that Pleasure, which a

Mind seasoned with Humanity naturally seels in itself, at the sight of a Multitude of People who seem pleased with one another, and partake of the same common Entertainment. I could not but fancy to myself, as the old Man stood up in the middle of the Pit, that he made a very proper Center to a tragick Audience. Upon the entring of Pyrrbus, the Knight told me that he did not believe the King of France himself had a better Strut. I was indeed very attentive to my old Friend's Remarks, because I looked upon them as a Piece of natural Criticism, and was well pleased to hear him, at the Conclusion of almost every Scene, telling me that he could not imagine how the Play would end. One while he appeared much concerned for Andromache; and a little while after as much for Hermione; and was extremely puzzled to think what would become of Pyrrbus.

WHEN Sir ROGER saw Andromache's obstinate Refusal to her Lover's Importunities, he whisper'd me in the Ear, that he was fure she would never have him; to which he added, with a more than ordinary Vehemence, you can't imagine, Sir, what 'tis to have to do with a Widow. Upon Pyrrbus his threatning afterwards to leave her, the Knight shook his Head and muttered to himself, Ay, do if you can. This Part dwelt so much upon my Friend's Imagination, that at the close of the Third Act, as I was thinking of something else, he whifpered me in my Ear, These Widows, Sir, are the most perverse Creatures in the World. But pray, says he, you that are a Critick, is the Play according to your Dramatick Rules, as you call them? Should your People in Tragedy always talk to be understood? Why. there is not a fingle Sentence in this Play that I do not

know the Meaning of.

THE Fourth Act very Iuckily begun before I had time to give the old Gentleman an Answer: Well, says the Knight, sitting down with great Satisfaction, I suppose we are now to see Hector's Ghost. He then renewed his Attention, and, from time to time, sell a praising the Widow. He made, indeed, a little Mistake as to one of her Pages, whom at his first entering he took for Asyanax; but quickly set himself right in that Particular, though, at the same time, he owned he should have been

very glad to have feen the little Boy, who, fays he must needs be a very sine Child by the Account that is given of him. Upon Hermione's going off with a Menace to Pyrshus, the Audience gave a loud Clap, to which Sir Roger added, On my Word, a notable

young Baggage!

AS there was a very remarkable Silence and Stilness in the Audience during the whole Action, it was natural for them to take the Opportunity of these Intervals between the Acls, to express their Opinion of the Players and of their respective Parts. Sir Roger hearing a Cluster of them praise Orestes, struck in with them, and told them, that he thought his Friend Pylades was a very fenfible Man; as they were afterwards applauding Pyrrhus, Sir Roce R put in a fecond time: And let me tell you, fays he, though he fpeaks but little, I like the old Fellow in Whiskers as well as any of them. Captain SENTRY feeing two or three Wags, who fat near us, lean with an attentive Ear towards Sir Roger, and fearing left they should smoke the Knight, pluck'd him by the Elbow, and whisper'd something in his Ear, that lasted till the Opening of the fifth Act. The Knight was wonderfully attentive to the Account which Orefles gives of Pyrrhus his Death, and at the Conclusion of it, told me it was such a bloody Piece of Work, that he was glad it was not done upon the Stage. Seeing afterwards Oreftes in his raving Fit, he grew more than ordinary ferious and took occasion to moralize (in his way) upon an Evil Conscience, adding, that Orefles in his Madness, looked as if he saw something.

A S we were the first that came into the House, so we were the last that went out of it; being resolved to have a clear Passage for our old Friend, whom we did not care to venture among the justling of the Croud, Sir R og ER went out fully satisfied with his Entertainment, and we guarded him to his Lodging in the same manner that we brought him to the Play house; being highly pleased, for my own part, not only with the Performance of the excellent Piece which had been presented, but with the Satisfaction which it had given to the old Man.

CHEST THE SECOND STATES

Nº 336 Wednesday, March 26.

Clament periisse pudorem
Cuncti penè patres, ea cum reprebendere conor,
Que gravis Æsopus, que doctes Roscius egit:
Vel quia nil rectum, nist quod placuit sibi, ducunt;
Vel quia turpe putant parere minoribus, et, que
Imberbes didicere, senes perdenda sateri,
Hor. Ep. 1.1.2. v. 80;

IMITATED.

One Tragic Sentence if I dare deride,
Which Betterton's grave Action dignify'd,
Or well-mouth'd Booth with Emphasis proclaims,
(Tho' but, perhaps, a Muster-roll of Names)
How will our Fathers rise up in a Rage,
And swear, all Shame is lost in George's Age!
You'd think no Fools disgrac'd the former Reign,
Did not some grave Examples yet remain,
Who scorn a Lad should teach his Father Skill,
And, having once been wrong, will be so still.

Pope:

Mr. SPECTATOR,

A S you are the daily Endeavourer to promote Learning and good Sense, I think myself obliged to suggest to your Consideration whatever may promote or prejudice them. There is an Evil which has prevailed from Generation to Generation, which gray Hairs and tyrannical Custom continue to support; I hope your Spectatorial Authority will give a seasonable Check to the Spread of the Insection; I mean old Mens overbearing the strongest Sense of their Juniors by the mere Force of Seniority; so that for a young Man in the Bloom of Life and Vigour of Age to give a reasonable Contradiction to his Elders, is esteem dan unpardonable Insolence, and regarded as a Reversing the Decrees of Nature. I am a young Man, I confess, yet I honour the gray Head as much as any one; however, when, in Company

Company with old Men. I hear them fpeak obscurely. or reason preposterously (into which Absurdities, Prejudice, Pride, or Interest, will sometimes throw the wisest) I count it no crime to rectify their Reasonings, unless Conscience must truckle to Ceremony, and Truth fall a Sacrifice to Complaifance. The strongest Arguments are enervated, and the brightest Evidence disappears, before those tremendous Reasonings and dazzling Discoveries of venerable old Age: You are young giddy-headed Fellows, you have not yet had Experience of the World. Thus we young Folks find our Ambition cramp'd, and our Laziness indulg'd, fince, while young, we have little room to display ourselves; and, when old, the Weakness of Nature must pass for Strength of Sense, and we hope that hoary Heads will raise us above the Attacks of Contradiction. Now, Sir, as you would enliven our Activity in the pursuit of Learning, take our Case into Consideration; and, with a Gloss on brave Elibu's Sentiments, affert the Rights of Youth, and prevent the pernicious Incroachments of Age. The generous Reasonings of that gallant Youth would adorn your Paper; and I beg you would infert them, not doubting but that they will give good Entertainment to the most intelligent of your Readers.

SO these three Men ceased to answer Job, because he was righteous in his own Eyes. Then was kindled the Wrath of Elihu the Son of Barachel the Buzite, of the Kindred of Ram: Against Job was his Wrath kindled, because he justified himself rather than God. Also against his three Friends was his Wrath kindled, because they had found no Answer, and yet had condemned Job. Now Elihu had waited till Job had spoken, because they were elder than he. When Elihu faw there was no Anfewer in the Mouth of these three Men, then his Wrath was kindled. And Elihu the Son of Barachel the Buzite answered and said, I am young and ye are very old, wherefore I was afraid, and durft not shew you mine Opinion. I said, Days should speak and Multitude of Years should teach Wisdom. But there is a Spirit in Man; and the Inspiration of the Almighty giveth them Understanding. Great Men are not always wife: Nei-

ther do the Aged understand Judgment. Therefore I faid, bearken to me, I also will show mine Opinion. Bebold I waited for your Words; I gave ear to your Reafons, whilft you fearthed out what to fay. Yea, I attended unto you: And behold there was none of you that convinced Job, or that answered his Words; lest you should fay, we have found out Wisdom: God thrusteth him down, not Man. Now be hath not directed his Words against me: Neither will I answer him with your Speeches. They were amazed, they answered no more: They left off speaking. When I had quaited (for they spake not, but flood still and answered no more) I said, I will answer also my Part, I also will show mine Opinion. For I am full of Matter, the Spirit within me constraineth me. Bebold, my Belly is as Wine which bath no went, it is ready to burst like new Bottles. I will speak that I may be refreshed: I will open my Lips and answer. Let me onot, I pray you, accept any Man's Person, neither let me give flattering Titles unto Man. For I know not to give flattering Titles; in so doing my Maker would · Soon take me away.

Mr. SPECTATOR.

I Have formerly read with great Satisfaction your Papers about Idols and the Behaviour of Gentlemen in those Coffee-houses where Women officiate, and impatiently waited to see you take India and China Shops into Confideration: But fince you have pass'd us over in filence, either that you have not as yet thought us worth your Notice, or that the Grievances we lie under have escaped your discerning Eye, I must make my Complaints to you, and am encouraged to do it because you feem a little at leifure at this prefent Writing. I am, dear Sir, one of the top China-Women about Town; and, though I say it, keep as good Things, and receive as fine Company as any o' this End of the Town, let the other be who she will: In short, I am in a fair Way to be easy, were it not for a Club of Female Rakes, who under pretence of taking their innocent Rambles, forfooth, and diverting the Spleen, feldom fail to plague me twice or thrice a day to cheapen Tea, or buy a Skreen: What else should they

mean? as they often repeat it. These Rakes are your idle Ladies of Fashion, who, having nothing to do, employ themselves in tumbling over my Ware. One of these No-Customers (for by the way they seldom or never buy any thing) calls for a Set of Tea Diffies. another for a Bason, a third for my best Green-Tea. and even to the Punch-Bowl, there's scarce a Piece in my Shop but must be displaced, and the whole agreeable Architecture disordered; so that I can compare 'em to nothing but the Night Goblins that take a Pleafure to overturn the Disposition of Plates and Dishes in the Kitchens of your housewifely Maids. Well. after all this Racket and Clutter, this is too dear, that is their Aversion; another thing is charming, but not wanted: The Ladies are cured of the Spleen, but I am not a Shilling the better for it. Lord! what fignifies one poor pot of Tea, confidering the Trouble they put me to? Vapours, Mr. SPECTATOR, are terrible Things; for though I am not posses'd by them myfelf, I fuffer more from 'em than if I were. Now I must beg you to admonish all such Day-Goblins to make fewer Visits, or to be less troublesom when they come to one's Shop; and to convince them that we honest Shopkeepers have something better to do, than to cure Folks of the Vapours gratis. A young Son of mine, a School-Boy, is my Secretary, fo I hope you'll make Allowances.

Iam, SIR,

Your conflant Reader,

March the 22d.

and very bumble Servant,

T

Rebecca the Diffres'd.



MESON STREET, SERVICE STREET,

Nº 337 Thursday, March 27.

Fingit equum tenera docilem corvice Magister, Ire viam quam monstrat eques-

Hor. Epift, 2. 1. 1. v, 64.

The Jockey trains the young and tender Horse, While yet soft-mouth'd, and breeds him to the Course.

CREECH.

Have lately received a third Letter from the Gentleman, who has already given the Publick two Essays upon Education. As his Thoughts seem to be very just and new upon this Subject, I shall communicate them to the Reader.

SIR,

F I had not been hindred by some extraordinary Business, I should have sent you sooner my further Thoughts upon Education. You may please to remember that in my last Letter I endeavoured to give the

best Reasons that could be urged in favour of a private or publick Education. Upon the whole it may perhaps be thought that I seemed rather inclined to the latter,

tho' at the same time I confess'd that Virtue, which ought to be our first and principal Care, was more usually acquired in the former.

'I intend therefore, in this Letter, to offer at Methods, by which I conceive Boys might be made to improve in Virtue, as they advance in Letters.

I know that in most of our publick Schools Vice is punished and discouraged, whenever it is found out; but this is far from being sufficient, unless our Youth are at the same time taught to form a right Judgment of Things, and to know what is properly Virtue.

'TO this end, whenever they read the Lives and Actions of such Men as have been famous in their Generation, it should not be thought enough to make them barely understand so many Greek or Latin Sentences,

tences, but they should be asked their Opinion of such an Action or Saying, and obliged to give their Reafons why they take it to be good or bad. By this means they would insensibly arrive at proper Notions of Cou-

rage, Temperance, Honour and Justice.

THERE must be great Care taken how the Example of any particular Person is recommended to them in gross; instead of which they ought to be taught wherein such a Man, tho great in some respects, was weak and faulty in others. For want of this Caution, a Boy is often so dazzled with the Lustre of a great Character, that he consounds its Beauties with its Blemishes, and looks even upon the faulty

Parts of it with an Eye of Admiration.

'I have often wondered how Alexander, who was naturally of a generous and merciful Disposition, came to be guilty of so barbarous an Action as that of dragging the Governor of a Town after his Chariot. I know this is generally ascribed to his Passion for Homer; but I lately met with a Passage in Plutarch, which. · if I am not very much mistaken, still gives us a clearer Light into the Motives of this Action. Plutarch tells us. that Alexander in his youth had a Master named Lysi-" machus, who, tho' he was a Man destitute of all Po-Iliteness, ingratiated himself both with Philip and his · Pupil, and became the fecond Man at Court, by calling the King Peleus, the Prince Achilles, and himself It is no wonder if Alexander having been Phænix. thus used not only to admire, but to personate Achil-· les, should think it glorious to imitate him in this piece of Cruelty and Extravagance.

TO carry this Thought yet further, I shall submit it to your Consideration, whether instead of a Theme or Copy of Verses, which are the usual Exercises, as they are called in the School Phrase, it would not be more proper that a Boy should be tasked once or twice a Week to write down his Opinion of such Persons and Things as occur to him in his Reading; that he should descant upon the Actions of Turnus or Eneas, shew wherein they excelled or were desective, censure or approve any particular Action, observe how it might have been carried to a greater Degree of Persection, and how

' it exceeded or fell short of another. He might at the fame time mark what was moral in any Speech, and

how far it agreed with the Character of the Person, fpeaking. This Exercise would soon strengthen his Judgment in what is blameable or praise-worthy, and

give him an early Seasoning of Morality. NEXT to those Examples which may be met with in Books, I very much approve Horace's Way of fetting before Youth the infamous or honourable Characters of their Contemporaries: That Poet tells us, this was the Method his Father made use of to incline him to any particular Virtue, or give him an Aversion to any particular Vice. If, fays Horace, my Father advised me to live within Bounds, and be contented with the Fortune he should leave me; Do not you see (says he) the miserable Condition of Burrus, and the Son of Albus? Let the Misfortunes of those two Wretches teach you to avoid Luxury and Extravagance. If he would inspire me with an Abhorrence to Debauchery, do not (fays he) make yourself like Sectanus, when you may be happy in the Enjoyment of lawful Pleafures. How · scandalous (fays he) is the Character of Trebonius, who was lately caught in Bed with another Man's Wife? To illustrate the Force of this Method, the Poet adds. That as a headstrong Patient, who will not at first follow his Physician's Prescriptions, grows orderly when he hears that his Neighbours die all about him; fo Youth is often frighted from Vice, by hearing the ill Report it brings upon others.

* XENOPHON's Schools of Equity, in his Life of Cyrus the Great, are sufficiently famous. He tells us, that the Persian Children went to School, and employ'd their Time as diligently in learning the Principles of Justice and Sobriety, as the Youth in other Countries did to acquire the most difficult Arts and Sciences: their Governors spent most part of the Day in hearing their mutual Accusations one against the other, whether for Violence, Cheating, Slander, or Ingratitude; and taught them how to give Judgment against those who were found to be any ways guilty of these Crimes. I omit the Story of the long and short Coat, for which Cyrus himself was punished, as a Case equally known with any in Littleton.

could

THE Method, which spaleins tells us the Indian Gymnosophists took to educate their Disciples, is still more curious and remarkable. His Words are as follow: when their Dinner is ready, before it is served up, the Masters inquire of every particular Scholar how he has employ'd his Time fince Sun-rifing; fome of them anfwer, that having been chosen as Arbiters between two Persons they have composed their Differences, and made them Friends; fome, that they have been executing the Orders of their Parents; and others, that they have either found out fomething new by their own Application, or learnt it from the Infractions of their Fellows: But if there happens to be any one among them, who cannot make it appear that he has employ'd the Morning to advantage, he is immediately excluded from the Company, and obliged to work while the reft are at Dinner.

IT is not impossible, that from these several Ways of producing Virtue in the Minds of Boys, some general Method might be invented. What I would endeavour to inculcate, is, that our Youth cannot be too foon taught the Principles of Virtue, seeing the first Impressions which are made on the Mind are always the ftrongest. . THE Archbishop of Cambray makes Telemachus fay, that, tho' he was young in Years, he was old in the Art of knowing how to keep both his own and his When my Father, fays the Prince, Friends Secrets. went to the Siege of Troy, he took me on his Knees, and after having embraced and bleffed me, as he was · furrounded by the Nobles of Ithaca, O my Friends. fays he, into your Hands I commit the Education of my Son; if you ever lov'd his Father, shew it in your · Care towards him: but above all, do not omit to form him just, fincere, and faithful in keeping a Secret. These Words of my Father, says Telemachus, were continually repeated to me by his Friends in his Absence: who made no Scruple of communicating to me their Uneafiness to see my Mother surrounded with Lovers, and the Measures they defigned to take on that Occasion. He adds, that he was so ravished at being thus treated like a Man, and at the Confidence reposed in him, that he never once abused it; nor

- could all the Infinuations of his Father's Rivals ever
- get him to betray what was committed to him under

the Seal of Secrecy,
THERE is hardly any Virtue which a Lad might

not thus learn by Practice and Example.

- I have heard of a good Man, who used at certain times to give his Scholars Six-pence apiece, that they
- might tell him the next day how they had employ'd it.
- The third part was always to be laid out in Charity, and every Boy was blamed or commended as he could

make it appear he had chosen a fit Object.

- IN short, nothing is more wanting to our public Schools, than that the Masters of them should use the
- fame Care in fashioning the Manners of their Scholars, as in forming their Tongues to the learned Languages.
- Where-ever the former is omitted, I cannot help agree-
- ing with Mr. Locke, That a Man must have a very
- firange Value for Words, when, preferring the Languages of the Greeks and Romans to that which made
- them such brave Men, he can think it worth while to
- hazard the Innocence and Virtue of his Son for a little Greek and Latin.
- 'AS the Subject of this Essay is of the highest Im-
- treated by any Author, I have fent you what occurr'd to me on it from my own Observation or Reading, and
- which you may either suppress or publish as you think fit.

 I am, S I R, Yours, &c. X

CARESTANCE OF THE SECOND

Nº 338 Friday, March 28.

—— Nil fuit nuquam Tam dispar sibi——

Hor. Sat. 3. l. i. v. 18.

Made up of nought but Inconfiftencies.

I Find the Tragedy of The Distrest Mother is published to day: The Author of the Prologue, I suppose, pleads an old Excuse I have read somewhere of being dull with Design; and the Gentleman, who writ the Epilogue, Vol. V.

has, to my knowledge, so much of greater moment to value himself upon, that he will easily forgive me for publishing the Exceptions made against Gaiety at the end of serious Entertainments, in the following Letter: I should be more unwilling to pardon him, than any body, a Practice which cannot have any ill Consequence, but from the Abilities of the Person who is guilty of it.

Mr. SPECTATOR,

Had the Happiness the other Night of fitting very near you, and your worthy Friend Sir Roger, at the acting of the new Tragedy, which you have in a late Paper or two fo justly recommended. I was highly pleased with the advantageous Situation Fortune had given me in placing me so near two Gentlemen, from one of which I was fure to hear fuch Reflexions on the several Incidents of the Play, as pure Nature suggested, and from the other such as slowed from the exactest Art and Judgment: Tho' I must confess that my Curiofity led me fo much to observe the Knight's Reflexions, that I was not fo well at leifure to improve myself by yours. Nature, I found, play'd her Part in the Knight pretty well, till at the last concluding Lines she intirely for fook him. You must know, Sir, that it is always my Custom, when I have been well entertained at a new Tragedy, to make my Retreat before the facetious Epilogue enters; not but that those Pieces are often very well writ, but having paid down my Half Crown, and made a fair Purchase of as much of the pleasing Melancholy as the Poet's Art can afford me, or my own Nature admit of, I am willing to carry fome of it home with me; and can't endure to be at once trick'd out of all, tho' by the wittiest Dexterity in the World. However, I kept my Seat t'other Night, in hopes of finding my own Sentiments of this Matter favour'd by your Friend's; when to my great Surprise, I found the Knight entering with equal Pleasure into both Parts, and as much fatisfied with Mrs. Oldfield's Gaiety, as he had been before with Andromache's Great-Whether this were no more than an Effect of the Knight's peculiar Humanity, pleas'd to find at laft, that after all the tragical Doings every thing was fafe

and well, I don't know. But for my own part, I must confess I was so distatished, that I was forry the Poet had faved Andromache, and could heartily have wished that he had left her stone-dead upon the Stage. For you cannot imagine, Mr. SPECTATOR, the Mischiefshe was referv'd to do me. I found my Soul, during the Action, gradually work'd up to the highest Pitch; and felt the exalted Passion, which all generous Minds conceive at the Sight of Virtue in Distress. The Imprefsion, believe me, Sir, was so strong upon me, that I am persuaded, if I had been let alone in it, I could at an Extremity have ventured to defend yourself and Sir Rock a against half a Score of the fiercest Mobocks: But the ludicrous Epilogue in the Close extinguish'd all my Ardour, and made me look upon all fuch noble Atchievements as downright filly and romantic. What the rest of the Audience felt, I can't so well tell: For myself I must declare, that at the end of the Play I found my Soul uniform, and all of a piece; but at the end of the Epilogue it was fo jumbled together, and divided between Jest and Earnest, that if you will forgive me an extravagant Fancy, I will here fet it down. I could not but fancy, if my Soul had at that Moment quitted my Body, and descended to the poetical Shades in the Posture it was then in, what a strange Figure it would have made among them. They would not have known what to have made of my motley Spectre, half Comic and half Tragic, all over refembling a ridiculous Face, that at the same time laughs on one fide and cries o' t'other. The only Defence, I think, I have ever heard made for this, as it feems to me, the most unnatural Tack of the Comic Tail to the Tragic Head, is this, that the Minds of the Audience ' must be refreshed, and Gentlemen and Ladies not sent away to their own Homes with too difmal and me-' lancholy Thoughts about them: For who knows the Consequence of this? We are much obliged indeed to the Poets for the great Tenderness they express for the Safety of our Persons, and heartily thank them for it. But if that be all, pray, good Sir, affure them, that we are none of us like to come to any great Harm; and that, let them do their best, we shall in all probability

" live out the length of our Days, and frequent the Theatres more than ever. What makes me more defirous to have some Reformation of this matter, is, because of an ill Consequence or two attending it: For a great many of our Church Musicians being related to the Theatre, they have, in Imitation of these Epilogues, introduced in their farewel Voluntaries a fort of Music quite foreign to the Defign of Church-Services, to the great Prejudice of well disposed People. Those fingering Gentlemen should be informed that they ought to fuit their Airs to the Place, and Business; and that the ' Musician is obliged to keep to the Text as much as the Preacher. For want of this, I have found by Experience a great deal of Mischief: For when the Preacher has often, with great Piety and Art enough, handled his Subject, and the judicious Clerk has with utmost Diligence culled out two Staves proper to the Discourse, and I have found in myfelf and in the rest of the Pew good Thoughts and Dispositions, they have been all in a moment diffipated by a merry Jig from the Organ-Loft. One knows not what further ill Effects the Epi-· logues I have been speaking of may in time produce: But this I am credibly inform'd of, that Paul Lorrain has refolv'd upon a very fudden Reformation in his s tragical Dramas; and that at the next monthly Per-' formance, he defigns, instead of a Penitential Pfalm, to difmis his Audience with an excellent new Ballad of Pray, Sir, do what you can to his own composing. put a stop to these growing Evils, and you will very " much oblige

Your bumble Servant,

Phyfibulus.



Saturday,

CONTROL CONTROL OF THE PARTY OF

Nº 339 Saturday, March 29.

Ut bis exordia primis
Omnia, & ipfe tener Mundi concreverit orbis.
Tum durare folum & discludere Nerea ponto
Caeperit, & rerum paulatim sumere formas.

Virg. Ecl. 6. v. 33.

He fung the secret Seeds of Nature's Frame;
How Seas, and Earth, and Air, and delive Flame,
Fell thro' the mighty Void, and in their Fall
Were blindly gather'd in this goodly Ball.
The tender Sail then stiff ning by degrees
Shut from the bounded Earth the bounding Seas.
Then Earth and Ocean various Forms disclose,
And a new Sun to the new World arose.

DRYDEN.

ONGINUS has observed, that there may be a Loftiness in Sentiments where there is no Passion, and brings Instances out of ancient Authors to support this his Opinion. The Pathetic, as that great Critic observes, may animate and inflame the Sublime, but is not effential to it. Accordingly, as he further remarks. we very often find that those, who excel most in stirring up the Passions, very often want the Talent of writing in the great and fublime manner, and so on the contrary. Milton has shewn himself a Master in both these ways of Writing. The feventh Book, which we are now entring upon, is an Instance of that Sublime which is not mixed and worked up with Passion. The Author appears in a kind of composed and sedate Majesty; and tho' the Sentiments do not give so great an Emotion as those in the former Book, they abound with as magnificent Ideas. The fixth Book, like a troubled Ocean, represents Greatness in Confusion; the seventh affects the Imagination like the Ocean in a Calm, and fills the Mind of the Reader, without producing in it any thing like Tumult or Agitation.

D 3

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THE Critic above-mentioned, among the Rules, which he lays down for fucceeding in the fublime way of writing proposes to his Reader, that he should imitate the most celebrated Authors who have gone before him, and have been engaged in Works of the same nature; as in particular, that, if he writes on a poetical Subject, he should consider how Homer would have spoken on such an Occasion. By this means one great Genius often catches the Flame from another, and writes in his Spirit, without copying servilely after him. There are a thousand shining Passages in Virgil, which have been lighted up by Homer.

MILTON, tho' his own natural Strength of Genius was capable of furnishing out a perfect Work, has doubt-less very much raised and enobled his Conceptions by such an Imitation as that which Longinus has recommended.

IN this Book, which gives us an Account of the fix Days Works, the Poet received but very few Affiftances from Heathen Writers, who were Strangers to the Wonders of Creation. But as there are many glorious Strokes of Poetry upon this Subject in Holy Writ, the Author has numberless Allusions to them through the whole course of this Book. The great Critic I have before mentioned, though an Heathen, has taken notice of the sublime Manner in which the Lawgiver of the Yews has describ'd the Creation in the first Chapter of Genesis; and there are many other Passages in Scripture, which rise up to the same Majesty, where this Subject is touched upon. Milton has shewn his Judgment very remarkably, in making use of such of these as were proper for his Poem. and in duly qualifying those high Strains of Eastern Poetry. which were fuited to Readers whose Imaginations were fet to an higher pitch than those of colder Climates.

ADAM's Speech to the Angel, wherein he defires an Account of what had passed within the Regions of Nature before the Creation, is very great and solemn. The following Lines, in which he tells him, that the Day is not too far spent for him to enter upon such a Subject,

are exquisite in their kind.

And the great Light of Day yet wants to run Much of his Race, though steep, suspense in Heav'n Held by thy Voice; thy potent Voice be hears, And longer will delay to hear thee tell His Generation, &c.

THE Angel's encouraging our first Parents in a modest pursuit after Knowledge, with the Causes which he assigns for the Creation of the World, are very just and beautiful. The Messiah, by whom, as we are told in Scripture, the Heavens were made, goes forth in the Power of his Father, surrounded with an Host of Angels, and clothed with such a Majesty as becomes his entering upon a Work, which, according to our Conceptions, appears the utmost Exertion of Omnipotence. What a beautiful Description has our Author raised upon that Hint in one of the Prophets! And behold there came four Chariots out from between two Mountains, and the Mountains were Mountains of Brass.

About his Chariot numberless were pour'd Cherub and Seraph, Potentates and Thrones, And Virtues, winged Spirits, and Chariots wing'd, From the Armory of God, where stand of old Myriads between two brazen Mountains lodg'd, Against a solemn Day, harness'd at hand; Celestial Equipage! and now came forth Spontaneous, for within them Spirit liv'd; Attendant on their Lord: Heav'n open'd wide Her ever-during Gates, Harmonious Sound!

On golden Hinges moving

I have before taken notice of these Chariots of God, and of these Gates of Heaven; and shall here only add, that Homer gives us the same Idea of the latter, as opening of themselves; tho' he afterwards takes off from it, by telling us, that the Hours sirst of all removed those prodigious heaps of Clouds which lay as a Barrier before them.

I do not know any thing in the whole Poem more fublime than the Description which follows, where the Messiah is represented at the head of his Angels, as looking down into the Chaos, calming its Confusion, riding into the midst of it, and drawing the first Out-Line of the Creation.

D 4

On Heav'nly Ground they flood, and from the Shore They view'd the wast immeasurable Abys, Outrageous as a Sea, dark, wasteful, wild; Up from the bottom turn'd by furious Winds And surging Waves, as Mountains to affault Heavin's beight, and with the Centre mix the Pole. Silence, ye troubled Waves, and thou Deep, Peace! Said then th' Omnific Word, your Discord end: Nor staid; but on the Wings of Cherubin Up-lifted, in Paternal Glory rode Far into Chaos, and the World unborn; For Chaos beard his Voice. Him all his Train Follow'd in bright Procession, to behold Creation, and the Wonders of his Might. Then staid the fervid Wheels, and in his Hand He took the Golden Compasses, prepar'd In God's eternal Store to circumscribe This Universe; and all created Things: One Foot be center'd, and the other turn'd Round, through the wast Profundity obscure; And said, thus far extend, thus far thy bounds, This be thy just Circumference, O World!

THE Thought of the Golden Compasses is conceived altogether in Homer's Spirit, and is a very noble Incident in this wonderful Description. Homer, when he speaks of the Gods, ascribes to them several Arms and Instruments with the same Greatness of Imagination. Let the Reader only peruse the Description of Minerva's Ægis, or Buckler, in the fifth Book, with her Spear, which would overturn whole Squadrons, and her Helmet, that was fufficient to cover an Army drawn out of an hundred Cities. The Golden Compasses in the above-mentioned Passage appear a very natural Instrument in the Hand of him, whom Plato somewhere calls the Divine Geometrician. As Poetry delights in clothing abstracted Ideas in Allegories and fenfible Images, we find a magnificent Description of the Creation form'd after the fame manner in one of the Prophets, wherein he describes the Almighty Architect as measuring the Waters in the Hollow of his Hand, meting out the Heavens with his Span, comprehending the Dust of the Earth in a Measure, weighing the Mountains in Scales, and

First

and the Hills in a Balance. Another of them describing the Supreme Being in this great Work of Creation, represents him as laying the Foundations of the Earth, and firstching a Line upon it: And in another place as garnishing the Heavens, firstching out the North over the empty Flace, and hanging the Earth upon nothing. This last noble Thought Milton has express'd in the following Verse:

And Earth felf-balanc'd on ber Centre bung.

THE Beauties of Description in this Book lie so very thick, that it is impossible to enumerate them in this Paper. The Poet has employ'd on them the whole Energy of our Tongue. The several great Scenes of the Creation rise up to view one after another, in such a manner, that the Reader seems present at this wonderful Work, and to assist among the Choirs of Angels, who are the Spectators of it. How glorious is the Conclusion of the first Day!

Nor past uncelebrated nor unsung
By the Celestial Choirs, when Orient Light
Exhaling sirst from Darkness they beheld;
Birth day of Heav'n and Earth! with Joy and Shous
The hollow universal Orb they sill'd.

WE have the same Elevation of Thought in the third Day, when the Mountains were brought forth, and the Deep was made.

Immediately the Mountains buge appear
Emergent, and their broad bare Backs up-beave
Into the Clouds, their Tops afcend the Sky:
So bigh as heav'd the tumid Hills, so low
Down sunk a hollow Bottom broad and deep,
Capacious Bed of Waters—

WE have also the rising of the whole vegetable World described in this Day's Work, which is filled with all the Graces that other Poets have lavished on their Description of the Spring, and leads the Reader's Imagination into a Theatre equally surprising and beautiful.

THE feveral Glories of the Heavens make their Appearance on the fourth Day.

D 5

Birft in his East the glorious Lamp was seen, Regent of Day, and all the Horizon round la wested with bright Rays, jocund to ran His Longitude through Heav'n's high Road: the gray Dawn, and the Meiades before him danced, Shedding sweet Influence: Less bright the Moon, But opposite in levelled West was set, His Mirrour, with full Face borrowing her Light From bim, for other Lights she needed none In that afpect, and fill that Distance keeps Till Night; then in the East her turn she shines. Revolv'd on Heav'n's great Axle, and her Reign With thousand lesser Lights dividual holds, With thousand thousand Stars, that then appear'd Spangling the Hemisphere -

ONE would wonder how the Poet could be fo concise in his Description of the fix Days Works, as to comprehend them within the Bounds of an Episode, and at the same time so particular, as to give us a lively Idea of them. This is still more remarkable in his Account of the fifth and fixth Days, in which he has drawn out to our View the whole Animal Creation, from the Reptile to the Behemoth. As the Lion and the Leviathan are two of the noblest Productions in the World of living Creatures, the Reader will find a most exquisite Spirit of Poetry in the Account which our Author gives us of them. The fixth Day concludes with the Formation of Man, upon which the Angel takes occasion, as he did. after the Battle in Heaven, to remind Adam of his Obedience, which was the principal Design of this his Visit.

THE Poet afterwards represents the Messiah returning into Heaven, and taking a Survey of his great Work. There is something inexpressibly sublime in this Part of the Poem, where the Author describes that great Period of Time, filled with fo many glorious Circumstances; when the Heavens and Earth were finished; when the Messiah ascended up in triumph thro' the everlasting Gates; when he looked down with Pleasure upon his new Creation; when every Part of Nature seemed to rejoice in its Existence; when the Morning! Stars fang together, and all the Sons of God shouted for Joy.

So Ev'n and Morn accomplish'd the fixth Day: Yet not till the Greator from his Work Defifting, the unwearied, up return'd, Up to the Heav'n of Heav'ns, his high Abode :: Thence to behold this new-created World. Th' Addition of his Empire, how it shew'd In prospect from his Throne, how good, how fair, Answering bis great Idea: Up be rode, Follow'd with Acclamation, and the Sound Symphonious of ten thousand Harps, that tuned Angelic Harmonies; the Earth, the Air Resounding (thou remember'st, for thou heard st) The Heavens and all the Constellations rung, The Planets in their Station liftning flood, While the bright Pomp ascended jubilant. Open, ye everlasting Gates, they sung, Open, ye Heav'ns, your living Doors; let in' The great Creator from his Work return'd Magnificent, his fix Days Work, a World!

I cannot conclude this Book upon the Creation, without mentioning a Poem which has lately appeared under that Title. The Work was undertaken with so good an Intention, and is executed with fo great a Mastery, that it deferves to be looked upon as one of the most useful and noble Productions in our English Verse. The Reader cannot but be pleased to find the Depths of Philosophy enlivened with all the Charms of Poetry, and to fee fo great a Strength of Reason, amidst so beautiful a Redundancy of the Imagination. The Author has shewn us that Defign in all the Works of Nature, which necessarily leads us to the Knowledge of its first Cause. In short, he has illustrated, by numberless and incontestable Instances, that Divine Wisdom, which the Son of Sirach has fo nobly afcribed to the Supreme Being in his Formation of the World, when he tells us, that He created her. and faw ber, and numbered her, and poured ber out upon all bis Works. lededo a noitalde delateria bascarrillancian

ing the Portoni Madayanayara-Kontara, and Kittan articles,

Lancolor of comments and a comment

Color de la color

Nº 340 Monday, March 31.

Quis novus bie nostris successit sedibus Hospes?

Quem sese Ore ferens! quam forsi Pettore & Armis!

Virg. En. 4. v. 10.

What Chief is this that wifits us from far, Whose galant Mien bespeaks him train'd to War!

TAKE it to be the highest Instance of a noble Mind, to bear great Qualities without discovering in a Man's Behaviour any Confciousness that he is superior to the rest of the World. Or, to say it otherwise, it is the duty of a great Person so to demean himself, as that whatever Endowments he may have, he may appear to value himself upon no Qualities but such as any Man may arrive at: He ought to think no Man valuable but for his public Spirit, Justice and Integrity; and all other Endowments to be esteemed only as they contribute to the exerting those Virtues. Such a Man, if he is Wife or Valiant, knows it is of no Confideration to other Men that he is so, but as he employs those high Talents for their Use and Service. He who affects the Applauses and Addresses of a Multitude, or assumes to himself a Preeminence upon any other Consideration. must soon turn Admiration into Contempt. It is certain. that there can be no Merit in any Man who is not conscious of it; but the Sense that it is valuable only according to the Application of it, makes that Superiority amiable, which would otherwise be invidious. In this Light it is confidered as a Thing in which every Man bears a Share: It annexes the Ideas of Dignity, Power. and Fame, in an agreeable and familiar manner, to him who is Possessor of it; and all Men who are Strangers to him are naturally incited to indulge a Curiofity in beholding the Person, Behaviour, Feature, and Shape of him. in whose Character, perhaps, each Man had formed fomething in common with himfelf.

Whether

Whether such, or any other, are the Causes, all Men have a yearning Curiofity to behold a Man of heroic Worth; and I have had many Letters from all Parts of this Kingdom, that request I would give them an exact Account of the Stature, the Mien, the Aspect of the Prince who lately vifited England, and has done fuch Wonders for the Liberty of Europe. It would puzzle the most Curious to form to himself the fort of Man my feveral Correspondents expect to hear of, by the Action mentioned, when they defire a Description of him: There is always fomething that concerns themselves, and growing out of their own Circumstances, in all their Inquiries. A Friend of mine in Wales befeeches me to be very exact in my Account of that wonderful Man, who had marched an Army and all its Baggage over the Alps; and, if possible, to learn whether the Peasant who shewed him the Way, and is drawn in the Map, be yet living. A Gentleman from the University, who is deeply intent on the Study of Humanity, defires me to be as particular, if I had Opportunity. in observing the whole Interview between his Highness and our late General. Thus do Mens Fancies work according to their feveral Educations and Circumstances: but all pay a Respect, mixed with Admiration, to this illustrious Character. I have waited for his Arrival in Hol. land, before I would let my Correspondents know, that I have not been so uncurious a Spectator, as not to have feen Prince Eugene. It would be very difficult, as I faid just now, to answer every Expectation of those who have writ to me on that Head; nor is it possible for me to find Words to let one know what an artful Glance there is in his Countenance who furprifed Cremona; how daring he appears who forced the Trenches at Turin: But in general I can fay, that he who beholds him, will eafily expect from him any thing that is to be imagined or executed by the Wit or Force of Man. The Prince is of that Stature which makes a Man most easily become all Parts of Exercife, has Height to be graceful on Occafions of State and Ceremony, and no less adapted for Agility and Dispatch: his Aspect is erect and compos'd; his Eye lively and thoughtful, yet rather vigilant than sparkling; his Action and Address the most easy imagina-

ble, and his Behaviour in an Assembly peetilarly graceful in a certain Art of mixing infenfibly with the reft. and becoming one of the Company, inflead of receiving the Courtship of it. The Shape of his Person, and Compofure of his Limbs, are remarkably exact and beautiful. There is in his Looks formething fublime, which does not feem to arise from his Quality or Character. but the innate Disposition of his Mind. It is apparent. that he fuffers the Presence of much Company, instead of taking delight in it; and he appeared in Public while with us, rather to return Good-will, or fatisfy Curiofity,. than to gratify any Talke he himself had of being popular. As his Thoughts are never tumultuous in Danger. they are as little discomposed on Occasions of Pomp and Magnificence: A great Soul is affected in either Cafe. no further than in confidering the properest Methods to: extricate itself from them. If this Hero has the strong Incentives to uncommon Enterprises that were remarkable in Alexander, he profecutes and enjoys the Fame of them, with the Justness, Propriety, and good Sense of Cafar. It is easy to observe in him a Mind as capable of being entertained with Contemplation as Enterprise; a Mind ready for great Exploits, but not impatient for Occasions to exert itself. The Prince has Wisdom and Valour in as high Perfection as Man can enjoy it; which: noble Faculties, in Conjunction, banish all Vain-glory,. Oftentation, Ambition, and all other Vices which might: intrude upon his Mind to make it unequal. These Habits and Qualities of Soul and Body render this Perfonage fo extraordinary, that he appears to have nothing in him but what every Man should have in him, the Exertion of his very felf, abstracted from the Circumstances in which Fortune has placed him. Thus were you to fee Prince Eugene, and were told he was a private Gentleman, you would fay he is a Man of Modesty and Merit: Should you be told That was Prince Eugene, he would be diminished no otherwise, than that Part of your distant. Admiration would turn into familiar Good will.

THIS I thought fit to entertain my Reader with, concerning an Hero who never was equalled but by one Man; over whom also he has this Advantage, that he has had an Opportunity to manifest an Esteem for him in his Adversity.

Tuesday,

Revocate animos, meestumque timorem Mettite A .. Disar Thogas 's Virg. En. b. v. 206.

Refume your Courage, and dismiss your Care.

are consists abstractions ?

DRYDEN.

ally the firmed with this train of his bill AVING, to oblige my Correspondent Physibalia. printed his Letter last Friday, in relation to the new Epilogue, he cannot take it amis, if I now publish another, which I have just received from a Gentleman who does not agree with him in his Sentiments upon that Matter.

Am amazed to find an Epilogue attacked in your last.
Friday's Paper, which has been so generally applauded by the Town, and received such Honours as were never before given to any in an English Theatre.

1775 decided Manager was also

THE Audience would not permit Mrs. Oldfield to go off the Stage the first Night, till she had repeated it twice: the second Night the Noise of Ancora's was as · loud as before, and she was again obliged to speak it twice: the third Night it was called for a fecond time: and in short, contrary to all other Epilogues, which are dropt after the third Representation of the Play.

this has already been repeated nine times. I must own I am the more surprised to find this

Censure in apposition to the whole Town, in a Paper which has hitherto been famous for the Candour of its

Criticisms. I can by no means allow your melancholy Correfpondent, that the new Epilogue is unnatural, because it is gay. If I had a mind to be learned, I could tell him that the Prologue and Epilogue were real Parts of the ancient Tragedy; but every one knows that on the British Stage they are distinct Performances by themfelves, felves, Pieces intirely detached from the Play, and no way effential to it.

THE moment the Play ends, Mrs. Oldfield is no more Andromache, but Mrs. Oldfield; and tho' the Poet

had left Andremache flone-dead upon the Stage, as your ingenious Correspondent phrases it, Mrs. Oldfield might

fill have fpoke a merry Epilogue. We have an Inflance of this in a Tragedy where there is not only a

Death but a Martyrdom. St. Catharine was there persofonated by Nell Gwin; the lies flone-dead upon the Stage,

but upon those Gentlemens offering to remove her Body, whose Business it is to carry off the Slain in our

* English Tragedies, she breaks out into that abrupt Beginning of what was a very ludicrous, but at the same

time thought a very good Epilogue:

Hold, are you mad? you damn'd confounded Dog, I am to rise and speak the Epilogue:

• THIS diverting Manner was always practifed by • Mr. Dryden, who, if he was not the best Writer of

Tragedies in his Time, was allowed by every one to have the happiest Turn for a Prologue or an Epilogue.

The Epilogues to Cleomenes, Don Sebastian, The Duke of Guise, Aurengzebe, and Love Triumphant, are all

Precedents of this Nature.

I might further justify this Practice by that excellent Epilogue which was spoken a few Years since, after the Tragedy of Phadra and Hippolitus; with a great many others, in which the Authors have endeavoured to make the Audience merry. If they have not all

fucceeded so well as the Writer of this, they have how-

'I must further observe, that the Gaiety of it may be still the more proper, as it is at the End of a French Play; since every one knows that Nation, who are generally esteemed to have as polite a Taste as any in Entrope, always close their Tragic Entertainments with

what they call a Petite Piece, which is purposely defign'd to raise Mirth, and send away the Audience well-

pleased. The same Person, who has supported the chies Character in the Tragedy, very often plays the principle of the Princip

pal Part in the Petite Piece; fo that I have myself feen

at Paris, Orestes and Lubin acted the same Night by the same Man.

'TRAGI-COMEDY, indeed, you have yourfelf in a former Speculation found fault with very justly, because it breaks the Tide of the Passions while
they are yet flowing; but this is nothing at all to
the present Case, where they have already had their
full Course.

AS the new Epilogue is written conformable to the Practice of our best Poets, so it is not such an one, which, as the Duke of Buckingbam says in his Rebearsal, might serve for any other Play; but wholly rises out of the Occurrences of the Piece it was com-

posed for.

'THE only Reason your mournful Correspondent gives against this Facetious Epilogue, as he calls it, is, that he has a mind to go home melancholy. I wish the Gentleman may not be more grave than wise. For my own part, I must confess I think it very sufficient to have the Anguish of a sictitious Piece remain upon me while it is representing, but I love to be sent home to bed in a good Humour. If Physbulus is however resolved to be inconsolable, and not to have his Tears dried up, he need only continue his old Custom, and when he has had his half Crown's worth of Sorrow,

flink out before the Epilogue begins.

IT is pleasant enough to hear this Tragical Genius complaining of the great Mischief Andromache had done him: What was that? Why, she made him laugh. The poor Gentleman's Sufferings put me in ' mind of Harlequin's Cafe, who was tickled to death. · He tells us foon after, thro' a small Mistake of Sorrow for Rage, that during the whole Action he was fo very forry, that he thinks he could have attack'd balf a score of the fiercest Mobocks in the Excels of his Grief. I cannot but look upon it as an happy Accident, that a Man who is so bloody-minded in his Affliction, was diverted from this Fit of outrageous Melancholy. 'The Valour of this Gentleman in his Diftress brings to one's Memory the Knight of the sorrowful Countenance, who lays about him at fuch an unmerciful rate in an old Romance. I shall readily grant him that his Soul, as he himfelf fays, would have made a very ridiculous Figure, had it quitted the Body, and descended to

the Poetical Shades, in such an Encounter.

AS to his Conceit of tacking a Tragic Head with a Comic Tail, in order to refresh the Audience, it is fuch a piece of Jargon, that I don't know what to make of it.

THE elegant Writer makes a very sudden Transition from the Play-house to the Church, and from

thence to the Gallows.

AS for what relates to the Church, he is of opinion, that these Epilogues have given occasion to those merry Jigs from the Organ-Lost, which have dissipated those good Thoughts and Dispositions he has found in himself, and the rest of the Pew, upon the singing of two Staves cull'd out by the judicious and diligent Clerk.

'HE fetches his next Thought from Tylurn; and feems very apprehensive lest there should happen any Innovations in the Tragedies of his Friend Paul Lorrain.

IN the mean time, Sir, this gloomy Writer, who is so mightily scandalized at a gay Epilogue after a serious Play, speaking of the Fate of those unhappy Wretches who are condemned to suffer an ignominious Death by the Justice of our Laws, endeavours to make the Reader merry on so improper an Occasion,

by those poor Burlesque Expressions of Tragical Dra-

mas, and Monthly Performances.

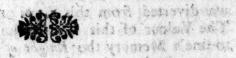
I am, Sir, with great Respect,

Your most obedient, most humble Servant,

because related in the other on the self

X

Philomeides.



example who less about him at finch on their calliffered and the fill research of the calliffered to a superior of the calliffered t

Nº 342 Wednesday, April 2.

Justitie partes sunt non violare homines: Verecundid non libetaded down any countries mis Pail. offendere.

Justice consists in doing no Injury to Men; Decency in giving them no Offence.

A S Regard to Decency is a great Rule of Life in general, but more especially to be consulted by the Female World, I cannot overlook the following Letter which describes an egregious Offender.

Mr. SPECTATOR, Was this Day looking over your Papers, and reading in that of December the 6th, with great delight, the amiable Grief of Afteria for the Absence of her Hulband, it threw me into a great deal of Reflexion. I cannot fay but this arose very much from the Circumflances of my own Life, who am a Soldier, and expect every day to receive Orders; which will oblige me to · leave behind me a Wife that is very dear to me, and that very deservedly. She is, at present, I am sure, no way below your Afteria for Conjugal Affection: But I · fee the Behavour of some Women so little suited to the · Circumstances wherein my Wife and I shall soon be, that it is with a Reluctance I never knew before, I am going to my Duty. What puts me to present Pain, is, the Example of a young Lady, whose Story you shall have as well as I can give it you. Horrenfius, an Officer of good Rank in her Majesty's Service, happen'd in a certain Part of England to be brought to a Country-Gentleman's House, where he was receiv'd with that more than ordinary Welcome, with which Men of domestic Lives entertain such sew Soldiers whom a mili-

tary Life, from the variety of Adventures, has not render'd over-bearing, but humane, easy, and agreeable.

" Hortensus staid here some time, and had easy Access at all Hours, as well as unavoidable Conversation at some

parts of the Day with the beautiful Sylvana, the Gentleman's Daughter. People who live in Cities are wonderfully struck with every little Country Abode they fee when they take the Air; and 'tis natural to fancy they could live in every neat Cottage (by which they pass) much happier than in their present Circumstances. The turbulent way of Life which Hortenfius was used to, made him reflect with much Satisfaction on all the Advantages of a sweet Retreat one day; and among the rest. you'll think it not improbable, it might enter into his Thought, that such a Woman as Sylvana would consummate the Happiness. The World is so debauched with mean Confiderations, that Hortenfius knew it would be received as an Act of Generofity, if he asked for a Woman of the highest Merit, without further Questions, of a Parent who had nothing to add to her perfonal Qualifications. The Wedding was celebrated at her Father's House: When that was over, the generous Husband did not proportion his Provision for her to the Circumstances of her Fortune, but considered his Wife as his Darling, his Pride, and his Vanity, or rather that it was in the Woman he had chosen that a Man of Sense · could shew Pride or Vanity with an Excuse, and there-· fore adorned her with rich Habits and valuable lewels. · He did not however omit to admonish her that he did his very utmost in this; that it was an Ostentation he could not be guilty of but to a Woman he had so much pleasure in, defiring her to consider it as such; and begged of her also to take these Matters rightly, and believe the Gems, the Gowns, the Laces would still become her better, if her Air and Behaviour was such, that it might appear she dressed thus rather in compliance to his Humour that way, than out of any Value she herself had for the Trifles. To this Lesson, too hard for a Woman, Hortensius added, that she must be sure to stay with her Friends in the Country till his Return. As foon as Hortensius departed, Sylvana saw in her Looking-glass, that the Love he conceived for her was wholly owing to the · Accident of feeing her: and she is convinced it was only her Misfortune the rest of Mankind had not beheld her, or Men of much greater Quality and Merit had contended for one so genteel, tho' bred in Obscurity; so

'very witty, tho' never acquainted with Court or Town.
'She therefore refolved not to hide to much Excellence
'from the World, but without any Regard to the Ab-

fence of the most generous Man alive, she is now the gayest Lady about this Town, and has shut out the Thoughts of her Husband by a constant Retinue of the

vainest young Fellows this Age has produced; to entertain whom, she squanders away all Hortensius is able to supply her with, tho that Supply is purchased with no

' less Difficulty than the Hazard of his Life.

NOW, Mr. Spectator, would it not be a Work becoming your Office to treat this Criminal as she deserves: You should give it the severest Reserving you can: You should tell Women, that they are more accountable for Behaviour in Absence than after Death. The dead are not dishonour'd by their Levities; the Living may return, and be laugh'd at by empty Fops, who will not fail to turn into ridicule the good Man, who is so unseasonable as to be still alive, and come and spoil good Company.

I am, Sir, your most obedient bumble Servant.

ALL Strictness of Behaviour is so unmercifully laugh'd at in our Age, that the other much worse Extreme is the more common Folly. But let any Woman confider, which of the two Offences an Husband would the more eafily forgive, that of being less entertaining than she could to please Company, or raising the Desires of the whole Room to his disadvantage; and she will easily be able to form her Conduct. We have indeed carry'd Womens Characters too much into public Life, and you shall see them nowa days affect a fort of Fame : but I cannot help venturing to disoblige them for their Service, by telling them, that the utmost of a Woman's Character is contain'd in domestic Life; she is blameable or praise-worthy according as her Carriage affects the House of her Father or her Hufband. All she has to do in this World, is contain'd within the Duties of a Daughter, a Sister, a Wife, and a Mother: All these may be well performed, tho' a Lady should not be the very finest Woman at an Opera or an Affembly. They are likewise consistent with a moderate share of Wit, a plain Dress, and a modest Air. But when the very Brains of the Sex are turned, and they place their Ambition on Circumstances, wherein to excel is no Addition to what is truly commendable, where can this end, but as it frequently does, in their placing all their Industry, Pleasure and Ambition on things, which will naturally make the Gratifications of Life last, at best, no longer than Youth and good Fortune? And when we confider the least ill Consequence, it can be no less than looking on their own Condition as Years advance, with a disrelish of Life, and falling into Contempt of their own Persons, or being the Derision of others. But when they confider themselves as they ought, no other than an additional Part of the Species, (for their own Happiness and Comfort, as well as that of those for whom they were born) their Ambition to excel will be directed accordingly; and they will in no part of their Lives want Opportunities of being shining Ornaments to their Fathers, Husbands, Brothers, or Children.



Nº 343 Tuesday, April 3.

All things are but alter'd, nothing dies, And here and there th' unbody'd Spirit flies, By Time, or Force, or Sickness disposses'd, And lodges, where it lights, in Man or Beast.

DRYDEN.

TILL HONEYCOMB, who loves to shew upon occasion all the little Learning he has picked up, told us yesterday at the Club, that he thought there might be a great deal said for the Transmigration of Souls,

Souls, and that the Eastern Parts of the World believed in that Doctrine to this day. Sir Paul Rycant, says he, gives us an Account of several well-disposed Mahometans that purchase the Freedom of any little Bird they see confined to a Cage, and think they merit as much by it, as we should do here by ransoming any of our Countrymen from their Captivity at Algiers. You must know, says Will, the Reason is, because they consider every Animal as a Brother or Sister in disguise, and therefore think themselves obliged to extend their Charity to them, thounder such mean Circumstances. They'll tell you, says Will, that the Soul of a Man, when he dies, immediately passes into the Body of another Man, or of some Brute, which he resembled in his Humour, or his Fortune, when he was one of us.

AS I was wondring what this Profusion of Learning would end in, WILL told us that Jack Freelove, who was a Fellow of Whim, made Love to one of those Ladies who throw away all their Fondness on Parrots, Monkeys, and Lap-dogs. Upon going to pay her a Visit one Morning, he writ a very pretty Epistle upon this Hint. Jack, says he, was conducted into the Parlour, where he diverted himself for some time with her favourite Monkey, which was chained in one of the Windows; till at length observing a Pen and Ink lie by him, he writ the following Letter to his Missers in the Person of the Monkey; and upon her not coming down so soon as he expected, left it in the Window, and went about his Eusiness.

THE Lady foon after coming into the Parlour, and feeing her Monkey look upon a Paper with great Earnest-ness, took it up, and to this day is in some doubt, says WILL, whether it was written by Jack or the Monkey.

Madam,

- OT having the Gift of Speech, I have a long time waited in vain for an Opportunity of mak-
- ing myself known to you; and having at present the
- 'Conveniences of Pen, Ink, and Paper by me, I gladly take the occasion of giving you my History in Writing,
- which I could not do by word of Mouth. You must
- know, Madam, that about a thousand Years ago I
- was an Indian Brachman, and versed in all those myste-

rious Secrets which your European Philosopher, called Pythogoras, is faid to have learned from our Fraternity. I had so ingratiated myself by my great Skill in the occult Sciences with a Dæmon whom I used to converse with, that he promised to grant me whatever I should ask of him. I defired that my Soul might never pass into the Body of a Brute Creature; but this he told me was not in his Power to grant me. I then begg'd, that into whatever Creature I should chance to transmigrate, I might still retain my Memory, and be conscious that I was the same Person who lived in different Animals. This he told me was within his Power, and accordingly promifed on the Word of a Dæmon that he would grant me what I defired. From that time forth I lived fo very unblamebly, that I was made Prefident of a College of Brachmans, an Office which I discharged with great Integrity till the day of my Death.

I was then shuffled into another human Body, and acted my part so very well in it, that I became first Minister to a Prince who reigned upon the Banks of the Ganges. I here lived in great Honour for several Years, but by degrees lost all the Innocence of the Brachman, being obliged to rise and oppress the People to enrich my Sovereign; till at length I became so odious, that my Master, to recover his Credit with his Subjects, shot me thro' the Heart with an Arrow, as I was one day addressing myself to him at the Head of

his Army.

Woods, under the Shape of a Jack-call, and soon listed myself in the Service of a Lion. I used to yelp near his Den about Midnight, which was his time of rousing and seeking after his Prey. He always followed me in the Rear, and when I had run down a fat Buck, a wild Goat or an Hare, after he had seasted very plentifully upon it himself, would now and then throw me a Bone that was but half-picked for my Encouragement; but upon my being unsuccessful in two or three Chaces, he gave me such a consounded Gripe in his Anger, that I died of it.

IN my next Transmigration I was again set upon 'two Legs, and became an Indian Tax-gatherer; but having been guilty of great Extravagances, and being " marry'd to an expensive Jade of a Wife, I ran so cur-' sedly in debt, that I durst not shew my Head. I could ' no fooner step out of my House, but I was arrested by ' fome body or other that lay in wait for me. As I ventur'd abroad one Night in the dusk of the Evening, I was taken up and hurry'd into a Dungeon, where I died a few Months after.

'MY Soul then enter'd into a Flying-Fish, and in ' that State led a most melancholy Life for the space of ' fix Years. Several Fishes of Prey pursued me when I was in the Water, and if I betook myself to my Wings, it was ten to one but I had a Flock of Birds aiming at me. As I was one day flying amidst, a Fleet of English Ships, I observed a huge Sea-Gull whetting his Bill and hovering just over my Head: Upon my dipping into the Water to avoid him, I fell into the Mouth of a monstrous Shark that fwallow'd me down in an in-

I was some Years afterwards, to my great surprise; an eminent Banker in Lombardstreet; and remembring how I had formerly suffered for want of Money; became fo very fordid and avaricious, that the whole 'Town cried Shame of me. I was a miserable little old Fellow to look upon, for I had in a manner starved myfelf, and was nothing but Skin and Bone when I died.

I was afterwards very much troubled and amazed to find myfelf dwindled into an Emmet. I was heartily concerned to make so infignificant a Figure, and did onot know but some time or other I might be reduced to a Mite if I did not mend my Manners. I therefore applied myself with great diligence to the Offices that were allotted me, and was generally look'd upon as the notablest Ant in the whole Molehill. I was at last picked up, as I was groning under a Burden, by an unlucky Cock-Sparrow that lived in the Neighbourhood, and had before made great Depredations upon our Commonwealth.

'I then better'd my Condition a little, and lived a whole Summer in the shape of a Bee; but being tired with the painful and penurious Life I had undergone in my two last Transmigrations, I fell into the other Extreme, and turned Drope. As I one day headed a

Extreme, and turned Drone. As I one day headed a Party to plunder an Hive, we were received so warmly by the Swarm which defended it, that we were most

of us left dead upon the spot.

I might tell you of many other Transmigrations which I went thro': how I was a Town-Rake, and afterwards did penance in a bay Gelding for ten Years; as also how I was a Tailor, a Shrimp, and a Tom-tit. In the last of these my Shapes I was shot in the Christmas Holidays by a young Jackanapes, who would

needs try his new Gun upon me.
BUT I shall pass over these and several other Stages

of Life, to remind you of the young Beau who made love to you about fix Years fince. You may remember, Madam, how he masked, and danced, and sung, and play d a thousand Tricks to gain you; and how he was at last carry'd off by a Cold that he got under your Window one Night in a Serenade. I was that unfortunate young Fellow, whom you were then so cruel to. Not long after my shifting that unlucky Body, I sound myself upon a Hill in *Ethiopia*, where I lived in my present Grotesque Shape till I was caught by a Servant of the *English* Factory, and fent over into Great Britain: I need not inform you how I came into your Hands. You see, Madam, this is not the first

time that you have had me in a Chain: I am, however, very happy in this my Captivity, as you often bestow on me those Kisses and Caresses which I would have

given the World for, when I was a Man. I hope this Discovery of my Person will not tend to my disadvantage, but that you will still continue your accu-

flomed Favours to

Your most devoted bumble Servant,

P. S. 'I would advise your little Shock-dog to keep out of my way; for as I look upon him to be the most formidable of my Rivals, I may chance one time or other to give him such a Snap as he won't like.

Friday,

Friday, April 4. Nº 344

In solo vivendi causa palato est.

Iuv. Sat. 11. v. 11.

Such, whose sole Bliss is eating; who can give But that one brutal Reason why they live.

CONGREVE.

Mr. SPECTATOR.

Think it has not yet fallen into your way to discourse on little Ambition, or the many whimfical Ways Men fall into, to distinguish themselves among their Acquaintance: Such Observations, well pursued. would make a pretty History of low Life. I myself am got into a great Reputation, which arose (as most extraordinary Occurrences in a Man's Life feem to do from a mere Accident. I was some days ago unfortunately engaged among a Set of Gentlemen, who efteem a Man according to the Quantity of Food he throws down at a Meal. Now I, who am ever for diffinguishing myself according to the Notions of Superiority which the rest of the Company entertain, eat so immoderately for their Applause, as had like to have cost me my Life. What added to my Misfortune was, that having naturally a good Stomach, and having lived foberly for fome time, my Body was as well prepared for this Contention as if it had been by appointment. I had quickly vanquished every Glutton in Company but one, who was fuch a Prodigy in his way, and withal fo very merry during the whole Entertainment, that he infenfibly betrayed me to continue his Competitor, which in a little time concluded in a complete Victory over my Rival; after which, by way of Infult, I eat a confiderable Proportion beyond what the Spectators thought me obliged in honour to do. The Effect however of this Engagement, has made me resolve never to eat more for Renown; and I have, pur-

fuant to this Resolution, compounded three Wagers I had depending on the Strength of my Stomach; which happened very luckily, because it was stipulated in our Articles either to play or pay. How a Man of common Sense could be thus engaged, is hard to determine; but the Occasion of this is to defire you to inform several Gluttons of my Acquaintance, who look on me with Envy, that they had best moderate their Ambition in time, left Infamy or Death attend their Success. I forgot to tell you, Sir, with what unspeakable Pleasure I received the Acclamations and Applause of the whole Board, when I had almost eat my Antagonist into Convulsions: It was then that I returned his Mirth upon him with fuch Success as he was hardly able to swallow, though prompted by a Defire of Fame, and a passionate Fondness for Distinction. I had not endeavoured to excel fo far, had not the Company been fo loud in their Approbation of my Victory. question but the same Thirst after Glory has often caufed a Man to drink Quarts without taking breath, and prompted Men to many other difficult Enterprises; which, if otherwise pursued, might turn very much to a Man's advantage. This Ambition of mine was indeed extravagantly purfued; however I can't help observing, that you hardly ever see a Man commended for a good Stomach, but he immediately falls to eating more. (tho' he had before dined) as well to confirm the Perfon that commended him in his good Opinion of him, as to convince any other at the Table, who may have been unattentive enough not to have done justice to his. Ch aracter.

I am, Sir,

Your most humble Servant,

Epicure Mammon?

Mr. SPECTATOR,

Have writ to you three or four times, to defire you would take notice of an impertinent Custom the Women, the fine Women, have lately fallen into, of taking Snuff. This filly Trick is attended with such a Coquet Air in some Ladies, and such a sedate masculine one in others, that I cannot tell which most to complain

· plain of; but they are to me equally disagreeable. Mrs. Santer is so impatient of being without it, that she takes it as often as the does Salt at Meals, and as the affects a wonderful Ease and Negligence in all her manner, an upper Lip mixed with Snuff and the Sauce, is what is presented to the Observation of all who have the honour to eat with her. The pretty Creature her Neice does all she can to be as disagreeable as her Aunt; and if she is not as offensive to the Eye, she is quite as much to the Ear, and makes up all she wants in a confident Air, by a nauseous Rattle of the Nose, when the Snuff is delivered, and the Fingers make the · Stops and Closes on the Nostrils. This, perhaps, is not a very courtly Image in speaking of Ladies; that is very true: but where arises the Offence? Is it in those who commit, or those who observe it? As for my part, I have been so extremely disgusted with this filthy Physic hanging on the Lip, that the most agreeable Conversation, or Person, has not been able to make up for it. As to those who take it for no other end but to give themselves occasion for pretty Action, or to fill up little Intervals of Discourse, I can bear with them; but then they must not use it when another is speaking, who ought to be heard with too much Respect, to admit of offering at that time from hand to hand the Snuff-Box. But Flavilla is so far taken with her Behaviour in this kind, that she pulls out her Box (which is indeed full of good Brazile) in the middle of the Sermon; and to shew she has the Audacity of a well-bred Woman, she offers it the Men as well as the Women who fit near her: But fince by this Time all the World knows she has a fine Hand, I am in hopes she may give herself no further trouble in this matter. On Sunday was sevennight, when they came about for the Offering, she gave her Charity with a very good Air, but at the same time asked the Church-warden, if he would take a Pinch. Pray, Sir, think of thefe things in time, and you will oblige,

Sir, your most bumble Servant.

CHARLES CASS CHARLES

Nº 345 Saturday, April 5.

Sanctius bis animal, mentisque capacius altæ Deerat adhuc, et quod dominari in cætera posset. Natus homo est—————————————————Ovid Met. lib. 1. v. 76.

A Creature of a more exalted kind Was wanting yet, and then was Mandefign'd; Conscious of Thought, of more capacious Breast, For Empire form'd, and sit to rule the rest.

DRYDEN.

THE Accounts which Raphael gives of the Battle of Angels, and the Creation of the World, have in them those Qualifications which the Critics judge requisite to an Episode. They are nearly related to the principal Action, and have a just Connexion with the Fable.

THE eighth Book opens with a beautiful Description of the Impression which this Discourse of the Archangel made on our first Parents. Adam afterwards, by a very natural Curiosity, inquires concerning the Motions of those Celestial Bodies which make the most glorious Appearance among the six days Works. The Poet here, with a great deal of Art, represents Eve as withdrawing from this part of their Conversation, to Amusements more suitable to her Sex. He well knew that the Episode in this Book, which is silled with Adam's Account of his Passion and Esteem for Eve, would have been improper for her hearing, and has therefore devised very just and beautiful Reasons for her retiring.

So spake our Sire, and by his Count'nance seem'd-Entring on studious Thoughts abstruse: which Eve Perceiving, where she sat retired in sight, With lowliness majestic, from her Seat, And Grace, that won who saw to wish her Stay, Rose; and went forth among her Fruits and Flow'rs To wist bow they prosper'd, Bud and Bloom, Her Nursery: they at her coming sprung,
And touch'd by her fair Tendance gladlier grew.
Yet went she not, as not with such Discourse
Delighted, or not capable her Ear
Of what was high: Such Pleasure she reserved,
Adam relating, she sole Auditress;
Her Hushand the Relater she preferr'd
Before the Angel, and of him to ask
Chose rather: he, she knew, would intermix
Grateful Digressions, and solve high Dispute
With conjugal Caresses: from his Lip
Not Words alone pleas'd her. O when meet now
Such Pairs, in Love and mutual Honour join'd!

THE Angel's returning a doubtful Answer to Adam's Enquiries, was not only proper for the moral Reason which the Poet assigns, but because it would have been highly abfurd to have given the Sanction of an Archangel to any particular System of Philosophy. The chief Points in the Ptolemaic and Copernican Hypothesis are described with great Conciseness and Perspicuity, and at the same time

dressed in very pleasing and poetical Images.

ADAM, to detain the Angel, enters afterwards upon his own History, and relates to him the Circumstances in which he found himself upon his Creation; as also his Conversation with his Maker, and his first meeting with Eve. There is no part of the Poem more apt to raise the Attention of the Reader, than this Discourse of our great Ancestor; as nothing can be more surprising and delightful to us, than to hear the Sentiments that arose in the first Man, while he was yet new and fresh from the Hands of his Creator. The Poet has interwoven every thing which is delivered upon this Subject in Holy Writ with fo many beautiful Imaginations of his own, that nothing can be conceived more just and natural than this whole Episode. As our Author knew this Subject could not but be agreeable to his Reader, he would not throw it into the Relation of the fix days Works, but referved it for a distinct Episode, that he might have an opportunity of expatiating upon it more at large. Before I enter on this part of the Poem, I cannot but take notice of two shining Passages in the Dialogue between Adam and the Angel. The The first is that wherein our Ancestor gives an account of the Pleasure he took in conversing with him, which contains a very noble Moral.

For while I fit with thee, I feem in Heav'n,
And sweeter thy Discourse is to my Ear
Than Fruits of Palm-tree (pleasantest to Thirst
And Hunger both from Labour) at the hour
Of sweet Repast: they satiate, and soon fill,
Tho' pleasant; but thy Words, with Grace divine
Imbu'd, bring to their Sweetness no Satiety.

THE other I shall mention, is that in which the Angel gives a Reason why he should be glad to hear the Story Adam was about to relate.

For I that day was absent, as befol,
Bound on a Voyage uncouth and obscure;
Far on Excursion towards the Gates of Hell,
Squar'd in full Legion (such Command we had)
To see that none thence issued forth a Spy,
Or Enemy, while God was in his Work,
Lest be, incens'd at such Eruption hold,
Destruction with Creation might have mix'd.

THERE is no question but our Poet drew the Image in what follows from that in Virgil's fixth Book, where Eneas and the Sibyl stand before the Adamantine Gates; which are there described as shut upon the Place of Torments, and listen to the Grones, the Clank of Chains, and the Noise of Iron Whips, that were heard in those Regions of Pain and Sorrow.

The difmal Gates, and barricado'd strong;
But long ere our Approaching heard within
Noise, other than the Sound of Dance or Song,
Torment, and loud Lament, and furious Rage.

ADAM then proceeds to give an account of his Condition and Sentiments immediately after his Creation. How agreeably does he represent the Posture in which he found himself, the beautiful Landskip that surrounded him, and the Gladness of Heart which grew up in him on that occasion?

As new waked from soundest Sleep,
Soft on the slow'ry Herb I found me laid
In balmy Sweat, which with his Beams the Sun
Soon dried, and on the reaking Moisture fed.
Straight towards Heav'n my wond ring Eyes I turn'd,
And gaz'd a while the ample Sky, till rais'd,
By quick instinctive Motion, up I sprung,
As thitherward endeavouring, and upright
Stood on my Feet: About me round I saw
Hill, Dale, and shady Woods, and sunny Plains,
And liquid lapse of murmuring Streams; by these
Creatures that liv'd and mov'd, and walk'd, or slew,
Birds on the Branches warbling; all things smil'd
With Fragrance, and with Joy my Heart o'erslow'd.

ADAM is afterwards described as surprised at his own Existence, and taking a Survey of himself, and of all the Works of Nature. He likewise is represented as discovering by the Light of Reason, that he and every thing about him must have been the Essect of some Being insinitely good and powerful, and that this Being had a right to his Worship and Adoration. His sirst Address to the Sun, and to those Parts of the Creation which made the most distinguished Figure, is very natural and amusing to the Imagination.

Thou Sun, said I, fair Light,
And thou enlighten'd Earth, so fresh and gay,
Ye Hills and Dales, ye Rivers, Woods and Plains,
And ye that live and move, fair Creatures, tell,
Tell if ye saw, how came I thus, how here?

HIS next Sentiment, when upon his first going to sleep he fancies himself losing his Existence, and falling away into nothing, can never be sufficiently admired. His Dream, in which he still preserves the Consciousness of his Existence, together with his Removal into the Garden which was prepared for his Reception, are also Circumstances finely imagined, and grounded upon what is delivered in sacred Story.

THESE and the like wonderful Incidents in this Part of the Work, have in them all the Beauties of Novelty, at the same time that they have all the Graces of Nature.

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They are such as none but a great Genius could have thought of, tho', upon the perusal of them, they seem to rise of themselves from the Subject of which he treats. In a word, tho' they are natural, they are not obvious, which is the true Character of all fine Writing.

THE Impression which the Interdiction of the Tree of Life lest in the Mind of our first Parent, is describ'd with great Strength and Judgment; as the Image of the several Beasts and Birds passing in review before him is

very beautiful and lively.

Approaching two and two, these cowring low With Blandishment; each Bird stoop'd on his Wing: I nam'd them as they pass'd—

ADAM, in the next place, describes a Conference which he held with his Maker upon the subject of Solitude. The Poet here represents the Supreme Being, as making an Essay of his own Work, and putting to the trial that reasoning Faculty with which he had endued his Creature. Adam urges, in this divine Colloquy, the Impossibility of his being happy, tho' he was the Inhabitant of Paradife, and Lord of the whole Creation, without the Conversation and Society of some rational Creature, who should partake those Blessings with him. This Dialogue, which is supported chiefly by the Beauty of the Thoughts, without other poetical Ornaments, is as fine a Part as any in the whole Poem: The more the Reader examines the Justness and Delicacy of his Sentiments, the more he will find himself pleased with it. The Poet has wonderfully preserved the Character of Majesty and Condescension in the Creator, and at the same time that of Humility and Adoration in the Creature, as particularly in the following Lines:

Thus I presumptuous; and the Vision bright,
As with a Smile more brightned, thus reply'd, &c.

— I with leave of Speech implor'd,
And humble Deprecation thus reply'd:
Let not my Words offend thee, Heav'nly Power,
My Maker, be propitious while I speak, &c.

ADAM then proceeds to give an account of his fecond Sleep, and of the Dream in which he beheld the Formation of Eve. The new Passion that was awaken'd in him at the fight of her, is touch'd very finely:

Under his forming Hands a Creature grew,
Manlike, but different Sex: so lovely fair,
That what seem'd fair in all the World, seem'd now
Mean, or in her summ'd up, in her contain'd,
And in her Looks, which from that time infus'd
Sweetness into my Heart, unselt before:
And all things from her Air inspir'd
The Spirit of Love and amorous Delight.

ADAM's Diffress upon losing fight of this beautiful Phantom, with his Exclamations of Joy and Gratitude at the Discovery of a real Creature who resembled the Apparition which had been presented to him in his Dream; the Approaches he makes to her, and his Manner of Courtship, are all laid together in a most exquisite Pro-

priety of Sentiments.

THO' this Part of the Poem is work'd up with great Warmth and Spirit, the Love which is described in it is every way suitable to a State of Innocence. If the Reader compares the Description which Adam here gives of his leading Eve to the Nuptial Bower, with that which Mr. Dryden has made on the same Occasion in a Scene of his Fall of Man, he will be sensible of the great Care which Milton took to avoid all Thoughts on so delicate a Subject, that might be offensive to Religion or Goodmanners. The Sentiments are chaste, but not cold; and convey to the Mind Ideas of the most transporting Passion, and of the greatest Purity. What a noble Mixture of Rapture and Innocence has the Author join'd together, in the Reslexion which Adam makes on the Pleasures of Love, compared to those of Sense.

Thus have I told thee all my State, and brought
My Story to the sum of earthly Bliss,
Which I enjoy; and must confess to find
In all things else Delight indeed, but such
As us'd or not, works in the Mind no Change
Nor vehement Desires; these Delicacies

s mean

Imean of Taste, Sight, Smell, Herbs, Fruits, and Flowers, Walks, and the Melody of Birds: but here Far otherwise, transported I behold, Transported touch; her Passion sirst I felt, Commotion strange! in all Enjoyments else Superior and unmoved, here only weak Against the Charms of Beauty's powerful Glance: Or Nature failed in me, and lest some Part Not proof enough such Object to sustain; Or from my Side subducting, took perhaps More than enough; at least on her bestowed Too much of Ornament, in outward shewe Elaborate, of inward less exact.

When I approach
Her Loveliness, so absolute she seems
And in herself compleat, so well to know
Her own, that what she wills to do or say
Seems wisest, virtuosest, discreetest, best a
All higher Knowledge in her Presence falls
Degraded: Wisdom in discourse with her
Loses discountenant'd, and like Folly shews;
Authority and Reason on her wait,
As one intended first, not after made
Occasionally: and to consummate all,
Greatness of Mind, and Nobleness their Seat
Build in her loveliest, and create an Awe,
About her as a Guard angelic plac'd.

THESE Sentiments of Love, in our first Parent, give the Angel such an Insight into human Nature, that he seems apprehensive of the Evils which might befal the Species in general, as well as Adam in particular, from the Excess of this Passion. He therefore fortises him against it by timely Admonitions; which very artfully prepare the Mind of the Reader for the Occurrences of the next Book, where the Weakness, of which Adam here gives such distant Discoveries, brings about the fatal Event which is the Subject of the Poem. His Discourse, which follows the gentle Rebuke he receiv'd from the Angel, shews that his Love, however violent it might appear, was still sounded in Reason, and consequently not improper for Paradise.

Neither her outside Form so fair, nor aught In Procreation common to all kinds, ("Tho' higher of the genial Bed by far, And with mysterious Reverence I deem) So much delights me, as those graceful Acts, Those thousand Decencies that daily slow From all her Words and Actions, mixt with Love And sweet Compliance, which declare unseign'd Union of Mind, or in us both one Soul; Harmony to behold in wedded Pair!

ADAM's Speech, at parting with the Angel, has in it a Deference and Gratitude agreeable to an inferior Nature, and at the same time a certain Dignity and Greatness suitable to the Father of Mankind in his State of Innocence.

ESHERRERENCES

Nº 346 Monday, April 7.

Consuetudinem benignitatis largitioni munerum longe antepono. Hæc est gravium hominum atque magnorum; Illa quasi assentatorum populi, multitudinis levitatem voluptate quasi titillantium. Tull.

I esseem a babit of Benignity greatly preferable to Munificence: The former is peculiar to great and distinguish'd Persons; the latter belongs to Flatterers of the People, who court the Applause of the inconstant Vulgar.

HEN we consider the Offices of human Life, there is, methinks, something in what we ordinarily call Generosity, which, when carefully examined, seems to flow rather from a loose and unguarded Temper, than an honest and liberal Mind. For this reason it is absolutely necessary that all Liberality should have for its Basis and Support Frugality. By this means the beneficent Spirit works in a Man from the Convictions of Reason.

fon, not from the Impulses of Passion. The generous Man. in the ordinary Acceptation, without respect of the Demands of his own Family, will foon find upon the Foot of his Account, that he has facrificed to Fools, Knaves, Flatterers, or the defervedly Unhappy, all the Opportunities of affording any future Affistance where it ought to be. Let him therefore reflect, that if to bestow be in itself laudable, should not a Man take care to secure an Ability to do things praise-worthy as long as he lives? Or could there be a more cruel Piece of Rallery upon a Man who should have reduc'd his Fortune below the Capacity of acting according to his natural Temper, than to fay of him, That Gentleman was generous? My beloved Author therefore has, in the Sentence on the Top of my Paper, turned his Eye with a certain Satiety from beholding the Addresses to the People by Largesses and public Entertainments, which he afferts to be in general vicious, and are always to be regulated according to the Circumstances of Time, and a Man's own Fortune. A constant Benignity in Commerce with the rest of the World, which ought to run through all a Man's Actions. has Effects more useful to those whom you oblige, and less oftentatious in yourself. He turns his Recommendation of this Virtue in commercial Life: and according to him, a Citizen who is frank in his Kindnesses, and abhors Severity in his Demands; he who in buying, felling, lending, doing acts of good Neighbourhood, is just and easy; he who appears naturally averse to Disputes, and above the Sense of little Sufferings; bears a nobler Character, and does much more good to Mankind than any other Man's Fortune without Commerce can possibly support. For the Citizen above all other Men has Opportunities of arriving at that highest Fruit of Wealth, to be liberal without the least Expence of a Man's own Fortune. It is not to be denied but such a Practice is liable to hazard; but this therefore adds to the Obligation, that, among Traders, he who obliges is as much concerned to keep the Favour a Secret, at he who receives it. The unhappy Distinctions among us in England, are so great, that to celebrate the Intercourse of commercial Friendship, (with which I am daily made acquainted) would be to raise the virtuous Man so many Enemies of the contrary

Party. I am obliged to conceal all I know of Tom the -Bounteous, who lends at the ordinary Interest, to give Men of less Fortune Opportunities of making greater Advantages. He conceals, under a rough Air and distant Behaviour, a bleeding Compassion and womanish Tenderness. This is governed by a most exact Circumspection. that there is no Industry wanting in the Person whom he is to serve, and that he is guilty of no improper Expences. This I know of Tom, but who dare fay it of fo known a Tory? The same Care I was forced to use some time ago in the Report of another's Virtue, and faid fifty instead of an hundred, because the Man I pointed at was a Whig. Actions of this kind are popular without being inviduous: for every Man of ordinary Circumstances looks upon aMan who has this known Benignity in his Nature, as a Person ready to be his Friend upon such Terms as he ought to expectit; and the wealthy, who may envy fuch a Character, can do no Injury to its Interests but by the Imitation of it, in which the good Citizen will rejoice to be rivalled. I know not how to form to myfelf a greater Idea of human Life, than in what is the Practice of some wealthy Men whom I could name, that make no Step to the Improvement of their own Fortunes, wherein they do not also advance those of other Men who would languish in Poverty without that Munificence. In a Nation where there are so many public Funds to be supported, I know not whether he can be called a good Subject, who does not imbark some Part of his Fortune with the State, to whose Vigilance he owes the Security of the whole. This certainly is an immediate way of laying an Obligation upon many, and extending his Benignity the furthest a Man can possibly, who is not engaged in Commerce. But he who trades, besides giving the State some part of this fort of Credit he gives his Banker, may in all the Occurrences of his Life have his Eye upon the removing Want from the Door of the Industrious, and defending the unhappy upright Man from Bankruptcy. Without this Benignity. Pride or Vengeance will precipitate a Man to choose the Receipt of half his Demands from one whom he has undone, rather than the whole from one to whom he has shewn Mercy. This Benignity is effential to the Character of a fair Trader, and any Man who defigns to enjoy his

Wealth with Honour and Self-Satisfaction: Nay, it would not be hard to maintain, that the Practice of Supporting good and industrious Men, would carry a Man further even to his Profit, than indulging the Propenfity of ferving and obliging the Fortunate. My Author argues on this Subject, in order to incline Mens Minds to those who want them most, after this manner; We must always consider the Nature of things, and govern ourselves accordingly. The wealthy Man, when he has repaid you, is upon a Balance with you; but the Person whom you fawour'd with a Loan, if he be a good Man, will think himself in your Debt after he has paid you. The Wealthy and the Confpicuous are not obliged by the Benefit you do them; they think they conferred a Benefit when they received one. Your good Offices are always suspected, and it is with them the same thing to expect their Favour as to receive it. But the Man below you, who knows in the Good you have done bim, you respected bimself more than his Circumstances, does not act like an obliged Man only to him from whom he bas received a Benefit, but also to all who are capable of doing him one. And whatever little Offices be can do for you, he is so far from magnifying it, that he will labour to extenuate it in all his Actions and Expressions. Moreover, the Regard to what you do to a great Man, at best is taken notice of no further than by himself or his Family; but what you do to a Man of an humble Fortune, (provided always that he is a good and a modest Man) raises the Affections towards you of all Men of that Character (of which there are many) in the whole City.

THERE is nothing gains a Reputation to a Preacher fo much as his own Practice; I am therefore casting about what Act of Benignity is in the Power of a Spectator. Alas, that lies but in a very narrow Compass, and I think the most immediately under my Patronage, are either Players, or such whose Circumstances bear an Assinity with theirs: All therefore I am able to do at this time of this kind, is to tell the Town that on Friday the 11th of this Instant April, there will be performed in York-Buildings a Concert of Vocal and Instrumental Musick, for the Benefit of Mr. Edward Keen, the Father of twenty Children; and that this Day the haughty George Powell hopes all the good-natur'd part of the Town will favour

him,

him, whom they applauded in Alexander, Timon, Lear, and Orestes, with their Company this Night, when he hazards all his heroic Glory for their Approbation in the humbler Condition of honest Jack Falstaffe. T

CA. TO PERCONSTRUCTION OF THE PARTY OF THE P

Nº 347 Tuesday, April 8.

Quis furor, 6 Cives! qua tanta licentia ferri! Lucan, lib. 1. v. 8.

What blind, detested, Madness could afford Such horrid licence to the murd ring Sword?

ROWE.

I Do not question but my Country Readers have been very much surprised at the several Accounts they have met with in our public Papers, of that Species of Men among us, lately known by the Name of Mohocks. I find the Opinions of the Learned, as to their Origin and Designs are altogether various, infomuch that very many begin to doubt whether indeed there were ever any such Society of Men. The Terror which spread itself over the whole Nation some Years since on account of the Irish, is still fresh in most Peoples Memories, tho it afterwards appeared there was not the least Ground for that

general Consternation.

THE late Panick Fear was, in the Opinion of many deep and penetrating Persons, of the same Nature. These will have it, that the Mobocks are like those Spectres and Apparitions which frighten several Towns and Villages in her Majesty's Dominions, tho' they were never seen by any of the Inhabitants. Others are apt to think that these Mobocks are a kind of Bull-Beggars, first invented by prudent married Men, and Masters of Families, in order to deter their Wives and Daughters from taking the Air at unseasonable Hours; and that when they tell them the Mohocks will catch them, it is a Caution of the same nature with that of our Foresathers, when they bid their Children have a care of Raw-bead and Bloody-bones.

FOR my own part, I am afraid there was too much reason for that great Alarm the whole City has been in upon this Occasion; tho' at the same time I must own that I am in some doubt whether the following Pieces are genuine and authentic: and the more so, because I am not fully satisfied that the Name, by which the Emperor subscribes himself, is altogether conformable to the Indian Orthography.

I shall only further inform my Readers, that it was fome time fince I received the following Letter and Manifesto, tho' for particular Reasons I did not think fit to

publish them till now.

To the SPECTATOR,

SIR,

FINDING that our earnest Endeavours for the Good of Mankind have been basely and maliciously represented to the World, we send you inclosed our Imperial Maniseste, which it is our Will and Pleasure that you forthwith communicate to the Public, by inserting it in your next daily Paper. We do not doubt of your ready Compliance in this Particular, and therefore bid you heartily Farewel.

Sign'd,
Taw Waw Eben Zan Kaladar,
Emperor of the Mohocks.

The Manifesto of Taw Waw Eben Zan Kaladar, Emperor of the Mohocks.

WHEREAS we have received Information from fundry Quarters of this great and populous City, of several Outrages committed on the Legs, Arms, Noses and other Parts of the good People of England, by such as have stiled themselves our Subjects; in order to vindicate our Imperial Dignity from the salse Aspersions which have been cast on it, as if we ourselves might have encouraged or abetted any such Practices; we have, by these Presents, thought sit to signify our utmost Abhorrence and Detestation of all such tumultuous and irregular Proceedings; and do hereby further give notice, that if any Person or Persons has or have suffered any Wound,

Wound, Hurt, Damage or Detriment in his or their Limb or Limbs, otherwise than shall be hereaster spe-

'cified, the faid Person or Persons, upon applying them' felves to such as we shall appoint for the Inspection and Redress of the Grievances aforesaid, shall be forthwith

committed to the Care of our principal Surgeon, and

be cured at our own Expence in some one or other of those Hospitals which we are now erecting for that

purpose.

AND to the end that no one may, either through Ignorance or Inadvertency, incur those Penalties which we have thought fit to inflict on Persons of loose and dissolute Lives, we do hereby notify to the Public, that if any Man be knock'd down or affaulted while he is employed in his lawful Business, at proper Hours, that it is not done by our Order; and we do hereby permit and allow any such Person so knocked down or affaulted, to rise again, and defend himself in the best manner that he is able.

WE do also command all and every our good Subjects, that they do not presume, upon any pretext whatsoever, to issue and sally forth from their respective Quarters till between the Hours of Eleven and Twelve. That they never Tip the Lion upon Man, Woman, or Child, till the Clock at St. Dunstan's shall

have struck One.

Hours of One and Two; always provided, that our Hunters may begin to Hunt a little after the Close of the Evening, any thing to the contrary herein notwith-flanding. Provided also, that if ever they are reduced to the Necessity of Pinking, it shall always be in the most fleshy Parts, and such as are least expos'd to View. IT is also our Imperial Will and Pleasure, that our good Subjects their Sweaters do establish their Hummums in such close Places, Alleys, Nooks, and Corners, that

the Patient or Patients may not be in danger of catching cold.

'THAT the Tumblers, to whose Care we chiefly commit the Female Sex, confine themselves to Drury-Lane and the Purlieus of the Temple, and that every other Party and Division of our Subjects, do each of them

them keep within their respective Quarters we have al-! lotted to them. Provided nevertheless, that nothing

herein contained shall in any wife be construed to ex-

tend to the Hunters, who have our full Licence and

Permission to enter into any Part of the Town where-

ever their Game shall lead them.

AND whereas we have nothing more at our Imperial Heart than the Reformation of the Cities of London and Westminster, which to our unspeakable Satisfaction we have in some measure already effected, we do hereby earnestly pray and exhort all Husbands, Fathers, Housekeepers and Masters of Families, in either of the aforefaid Cities, not only to repair themselves to their refpective Habitations at early and feafonable Hours; but also to keep their Wives and Daughters, Sons, Servants and Apprentices, from appearing in the Streets at those Times and Seasons which may expose them to a military Discipline, as it is practifed by our good Subjects the Mohocks: and we do further promise, on our Imperial Word, that as foon as the Reformation aforesaid shall be brought about, we will forthwith cause all Hostilities to cease.

Given from our Court at the Devil-Tavern, March 15, 1712.



N° 348 Wednesday, April 9.

Invidiam placare paras virtute relicia? Hor. Sat. 3. 1.2. v. 13.

To Shun Detraction, wou'dst thou Virtue fly?

Mr. SPECTATOR,

HAVE not feen you lately at any of the Places where I vifit, so that I am afraid you are wholly unacquainted with what passes among my part of the World, who are, tho' I fay it, without Controverly, the most accomplished and best bred of the Town. Give " me leave to tell you that I am extremely discomposed when I hear Scandal, and am an utter Enemy to all manner of Detraction, and think it the greatest Meanness that People of Distinction can be guilty of: However it is hardly possible to come into Company, where vou do not find them pulling one another to pieces. and that from no other Provocation but that of hearing any one commended. Merit, both as to Wit and Beauty. is become no other than the Possession of a few trisling ' People's Favour, which you cannot possibly arrive at, if you have really any thing in you that is deferving. 'What they would bring to pass, is, to make all Good and Evil confift in Report, and with Whispers, Caluma ' nies, and Impertinencies, to have the Conduct of those Reports. By this means Innocents are blafted upon their first Appearance in Town; and there is nothing more required to make a young Woman the Object of Envy and Hatred, than to deserve Love and Admiration. This abominable Endeavour to suppress or lessen every thing that is praise-worthy, is as frequent among the "Men as the Women. If I can remember what passed at a Visit last Night, it will serve as an Instance that the Sexes are equally inclined to Defamation, with equal Malice, with equal Impotence. Jack Triplett came into my Lady Airy's about Eight of the Clock. You know the Manner we fit at a Vifit, and I need not describe the Circle; but Mr. Triplett came in, introduced by two · Tapers supported by a spruce Servant, whose Hair is under a Cap till my Lady's Candles are all lighted up, and the Hour of Ceremony begins: I say, Jack Triplett came in, and finging (for he is really good Company) Every Feature, charming Creature—he went on, It is a most unreasonable thing that People cannot go peaceably to see their Friends, but these Murderers are let loofe. Such a Shape! such an Air! what a Glance was that · as her Chariot pass'd by mine-My Lady herself interrupted him; Pray who is this fine thing-I war-* rant, fays another, 'tis the Creature I was telling your Ladyship of just now. You were telling of? says Jack; I wish I had been so happy as to have come in and beard you, for I have not Words to fay what she is:

But if an agreeable Height, a modest Air, a Virgin Shame, and Impatience of being beheld amidst a Blaze of ten thousand Charms— The whole Room slew out— Oh Mr. Triplett!— When Mrs. Lofty, a known Prude, said she believed she knew whom the Gentleman meant; but she was indeed, as he civilly represented her, impatient of being beheld-Then turning to the Lady next to her ___ The most unbred Creature you ever faw. Another pursued the Discourse: As unbred, Madam, as you may think her, the is extremely bely'd if she is the Novice she appears; she was last Week at a Ball till two in the Morning; Mr. Triplets knows whether he was the happy Man that took care of ber home; but ____ This was followed by some particular Exception that each Woman in the Room made to some peculiar Grace or Advantage; so that Mr. Triplett was beaten from one Limb and Feature to another, till he was forced to refign the whole Woman. In the end, I took notice Triplett recorded all this Malice in his Heart; and faw in his Countenance, and a certain waggish Shrug, that he design'd to repeat the Conversation: I therefore let the Discourse die, and soon after took an Occasion to commend a certain Gentleman of my Acquaintance for a Person of singular Modesty, Courage, Integrity, and withal as a Man of an entertaining Conversation, to which Advantages he had a Shape and Manner peculiarly graceful. Mr. Triplett, who is a Woman's Man, feem'd to hear me with Patience enough commend the Qualities of his Mind: · He never heard indeed but that he was a very honest Man and no Fool; but for a fine Gentleman, he must ask pardon. Upon no other Foundation than this, Mr. · Triplett took occasion to give the Gentleman's Pedigree, by what Methods some Part of the Estate was acquired, how much it was beholden to a Marriage for the present Circumstances of it; After all he could see nothing but a common Man in his Person, his Breeding or Understanding. THUS, Mr. SPECTATOR, this impertinent Hu-

THUS, Mr. SPECTATOR, this impertinent Humour of diminishing every one who is produced in
Conversation to their Advantage, runs thro the World;
and I am, I confess, so fearful of the Force of ill
Tongues,

Tongues, that I have begged of all those who are my Well-wishers never to commend me, for it will but bring my Frailties into Examination, and I had rather be unobserved, than conspicuous for disputed Perfections. I am confident a thousand young People, who would have been Ornaments to Society, have, from Fear of Scandal, never dared to exert themselves in the polite Arts of Life. Their Lives have passed away in an odious Rusticity, in spite of great Advantages of Person, Genius and Fortune, There is a vicious Teror of being blamed in some well inclin'd People, and a wicked Pleasure in suppressing them in others; both which I recommend to your Spectatorial Wisdom to animadvert upon; and if you can be successful in it. "I need not fay how much you will deferve of the Town; but new Tosts will owe to you their Beauty, and new Wits their Fame, I am,

SIR,

Your most obedient bumble Servant.

Mary.

ELECTER CONTROL OF THE PROPERTY OF THE PROPERT

Nº 349 Tuesday, April 10.

——Quos ille timorum

Maximus haud urget lethi metus: inde ruendi
In ferrum mens prona viris, animæque capaces

Mortis —— Lucan. lib. 1. v. 454.

Thrice happy they beneath their Northern Skies, Who that worst Fear, the Fear of Death, despise I Hence they no Cares for this frail Being feel, But rush undaunted on the pointed Steel, Provoke approaching Fate, and bravely scorn. To spare that Life, which must so soon return.

Rows.

Am very much pleased with a Consolatory Letter of Phalaris, to one who had lost a Son that was a young at an of great Merit. The Thought with which he comforts the afflicted Father, is, to the best of my Memory,

mory, as follows; That he should consider Death had set a kind of Seal upon his Son's Character, and placed him out of the Reach of Vice and Insamy: That while he liv'd he was still within the Possibility of falling away from Virtue, and losing the Fame of which he was possessed. Death only closes a Man's Reputation, and de-

termines it as good or bad.

THIS, among other Motives, may be one Reason why we are naturally averse to the lanching out into a Man's Praise till his Head is laid in the Dust. Whilst he is capable of changing, we may be forced to retract our Opinions. He may forfeit the Esteem we have conceived of him, and some time or other appear to us under a different Light from what he does at present. In short, as the Life of any Man cannot be call'd happy or unhappy, so neither can it be pronounced vicious or virtuous, before the Conclusion of it.

IT was upon this Consideration, that Epaminondas, being asked whether Chabrias, Iphicrates, or he himfelf, deserved most to be esteemed? You must first see us die, saith he, before that Question can be answered.

AS there is not a more melancholy Confideration to a good Man than his being obnoxious to such a Change, so there is nothing more glorious than to keep up an Uniformity in his Actions, and preserve the Beauty of

his Character to the last.

THE End of a Man's Life is often compared to the winding up of a well written Play, where the principal Persons still act in Character, whatever the Fate is which they undergo. There is scarce a great Person in the Grecian or Roman History, whose Death has not been remarked upon by some Writer or other, and censured or applauded according to the Genius or Principles of the Person who has descanted on it. Monsieur de St. Evicmond is very particular in fetting forth the Constancy and Courage of Petronius Arbiter during his last Moments, and thinks he discovers in them a greater Firmness of Mind and Resolution than in the Death of Seneca, Cato, or Socrates. There is no question but this polite Author's Affectation of appearing fingular in his Remarks, and making Discoveries which had escaped the Observation of others, threw him into this course of Reflexion. It was Petronius's Merit, that he died in the fame Gaiety of Temper in which he lived; but as his Life was altogether loose and dissolute, the Indisference which he shewed at the Close of it is to be looked upon as a piece of natural Carelesness and Levity, rather than Fortitude. The Resolution of Socrates proceeded from very different Motives, the Consciousness of a well-spent Life, and the Prospect of a happy Eternity. If the ingenious Author abovementioned was so pleased with Gaiety of Humour in a dying Man; he might have sound a much nobler Instance of it in our Countryman Sir Thomas More.

THIS great and learned Man was famous for enlivening his ordinary Discourses with Wit and Pleasantry; and, as Erasmus tells him in an Epistle Dedicatory.

acted in all parts of Life like a second Democritus.

HE died upon a Point of Religion, and is respected as a Martyr by that Side for which he fuffer'd. That innocent Mirth, which had been fo conspicuous in his Life. did not forfake him to the last: He maintain'd the same Chearfulness of Heart upon the Scaffold, which he used to shew at his Table; and, upon laying his Head on the Block, gave Instances of that Good-humour with which he had always entertained his Friends in the most ordinary Occurrences. His Death was of a piece with his There was nothing in it new, forced or affected. He did not look upon the severing his Head from his Body as a Circumstance that ought to produce any Change in the Disposition of his Mind; and as he died under a fixed and fettled Hope of Immortality, he thought any unusual degree of Sorrow and Concern improper on such an Occasion, as had nothing in it which could deject or terrify him.

THERE is no great Danger of Imitation from this Example. Mens natural Fears will be a fufficient Guard against it. I shall only observe, that what was Philosophy in this extraordinary Man, would be Frenzy in one who does not resemble him as well in the Chearfulness of his Temper, as in the Sanctity of his Life and Man-

ners.

I shall conclude this Paper with the Instance of a Perfon who seems to me to have shewn more Intrepidity and Greatness of Soul in his dying Moments, than what Vol. V. we meet with among any of the most celebrated Greeks and Romans. I met with this Instance in the History of the Revolutions in Portugal, written by the Abbot de Vertot.

WHEN Don Sebastian, King of Portugal, had invaded the Territories of Muly Moluc, Emperor of Morocco, in order to dethrone him, and fet his Crown upon the Head of his Nephew, Molec was wearing away with a Distemper which he himself knew was incurable. However, he prepared for the Reception of so formidable an Enemy. He was indeed so far spent with his Sickness, that he did not expect to live out the whole Day, when the last decisive Battle was given; but knowing the fatal Consequences that would happen to his Children and People, in case he should die before he put an end to that War, he commanded his principal Officers that if he died during the Engagement, they should conceal his Death from the Army, and that they should ride up to the Litter in which his Corps was carried, under Pretence of receiving Orders from him as usual. Before the Battle begun, he was carried through all the Ranks of his Army in an open Litter, as they stood drawn up in Array, encouraging them to fight valiantly, in Defence of their Religion and Country. Finding afterwards the Battle to go against him, tho' he was very near his last Agonies, he threw himself out of his Litter, rallied his Army, and led them on to the Charge; which afterwards ended in a complete Victory on the fide of the Moors. He had no fooner brought his Men to the Engagement, but finding himself utterly spent. he was again replaced in his Litter, where laying his Finger on his Mouth, to enjoin Secrecy to his Officers. who stood about him, he died a few Moments after in that Posture. Later to the cheered what we acted the like the



and the viscosti and have a cold should not ever as with

CALIFFORM CONTINUES CONTINUES

Nº 350 Friday, April 11.

Ea animi elatio quæ cernitur in periculis, si Justitia vacat pugnatque pro suis commodis, in vitio est. Tull.

That Courage and Intrepidity of Mind, which distinguishes itself in Dangers, if it is woid of all regard to Justice, and supports a Man only in the pursuit of his own Interest, is vicious.

APTAIN SENTRY was last Night at the Club, and produced a Letter from Ipswich, which his Correspondent defired him to communicate to his Friend the SPECTATOR. It contained an Account of an Engagement between a French Privateer, commanded by one Dominick Pottiere, and a little Vessel of that Place laden with Corn, the Master whereof, as I remember, was one Goodwin. The Englishman defended himself with incredible Bravery, and beat off the French, after having been boarded three or four times. The Enemy still came on with greater Fury, and hoped by his Number of Men to carry the Prize, till at last the Englishman finding himself fink apace, and ready to perish, struck: But the Effect which this fingular Galantry had upon the Captain of the Privateer, was no other than an unmanly Defire of Vengeance for the Lofs he had fustained in his several Attacks. He told the lofwich Man in a Speaking-Trumpet, that he would not take him aboard, and that he staid to see him fink. The Englishman at the same time observed a Disorder in the Vessel, which he rightly judged to proceed from the Disdain which the Ship's Crew had of their Captain's Inhumanity: With this Hope he went into his Boat, and approached the Enemy. He was taken in by the Sailors in spite of their Commander; but though they received him against his Command, they treated him when he was in the Ship in the manner he directed. Pottiere caused his Men to hold Goodwin, while he beat him with a Stick till he fainted

fainted with Loss of Blood, and Rage of Heart; after which he ordered him into Irons, without allowing him any Food, but such as one or two of the Men stole to him under peril of the like Usage: After having kept him several Days overwhelmed with the Misery of Stench, Hunger, and Soreness, he brought him into Calais. The Governor of the Place was soon acquainted with all that had passed, dismissed Pottiere from his Charge with Ignominy, and gave Goodwin all the Relief which a Man of Honour would bestow upon an Enemy barbarously treated, to recover the Imputation

of Cruelty upon his Prince and Country.

· WHEN Mr. SENTRY had read his Letter, full of many other Circumstances which aggravate the Barbarity, he fell into a fort of Criticism upon Magnanimity and Courage, and argued that they were inseparable; and that Courage, without regard to Justice and Humanity, was no other than the Fierceness of a wild Beast. A good and truly bold Spirit, continued he, is ever actuated by Reason and a Sense of Honour and Duty; The Affectation of fuch a Spirit exerts itself in an impudent Aspect, an over-bearing Confidence, and a certain Negligence of. giving Offence. This is visible in all the cocking Youths you fee about this Town, who are noify in Assemblies, unawed by the Presence of wise and virtuous Men; in a word, infensible of all the Honours and Decencies of human Life. A shameless Fellow takes Advantage of Merit clothed with Modesty and Magnanimity, and in the Eyes of little People appears sprightly and agreeable; while the Man of Resolution and true Galantry is overlooked and difregarded, if not despised. There is a Propriety in all things; and I believe what you Scholars call just and sublime, in opposition to turgid and bombast Expression, may give you an Idea of what I mean, when I say Modesty is the certain Indication of a great Spirit. and Impudence the Affectation of it. He that writes with Judgment, and never rifes into improper Warmths, manifests the true Force of Genius; in like manner, he who is quiet and equal in his Behaviour, is supported in that Deportment by what we may call true Courage. Alas, it is not so easy a thing to be a brave Man as the unthinking part of Mankind imagine: To dare, is not all

that there is in it. The Privateer, we were just now talking of, had Boldness enough to attack his Enemy, but not Greatness of Mind enough to admire the same Quality exerted by that Enemy in defending himself. Thus his base and little Mind was wholly taken up in the fordid Regard to the Prize, of which he failed, and the Damage done to his own Vessel; and therefore he used an honest Man, who defended his own from him, in the manner as he would a Thief that should rob him.

HE was equally disappointed, and had not Spirit enough to confider that one Cafe would be laudable, and the other criminal. Malice, Rancour, Hatred, Vengeance, are what tear the Breasts of mean Men in Fight; but Fame, Glory, Conquests, Desires of Opportunities to pardon and oblige their Opposers, are what glow in the Minds of the Galant. The Captain ended his Discourse with a Specimen of his Book-Learning; and gave us to understand that he had read a French Author on the Subject of Justness in point of Galantry. I love, said Mr. SENTRY, a Critic who mixes the Rules of Life with Annotations upon Writers. My Author, added he, in his Discourse upon Epic Poem, takes occasion to speak of the same Quality of Courage drawn in the two different Characters of Turnus and Eneas: He makes Courage the chief and greatest Ornament of Turnus; but in Eneas there are many others which outshine it, amongst the rest that of Piety. Turnus is therefore all along painted by the Poet full of Oftentation, his Language haughty and vain-glorious, as placing his Honour in the Manifestation of his Valour; Eneas speaks little, is slow to Action, and shews only a fort of defensive Courage. If Equipage and Address make Turnus appear more courageous than Aneas, Conduct and Success prove Aneas more valiant than Turnus.

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acceptable and the Land Committee

CETTESTATESTATESTATES

Nº 351 Saturday, April 12.

In te omnis domus inclinata recumbtt.

Virg. Æn. 12. v. 59.

On thee the Fortunes of our House depend.

I F we look into the three great Heroic Poems which have appeared in the World, we may observe that they are built upon very slight Foundations. Homer lived near 300 Years after the Trojan War; and, as the writing of History was not then in use among the Greeks, we may very well suppose, that the Tradition of Achilles and Ulysses had brought down but very sew Particulars to his Knowledge; tho' there is no question but he has wrought into his two Poems such of their remarkable Adventures, as were still talked of among his Contemporaries.

THE Story of Æneas, on which Virgil founded his Poem, was likewise very bare of Circumstances, and by that means afforded him an Opportunity of embellishing it with Fiction, and giving a full range to his own Invention. We find, however, that he has interwoven, in the course of his Fable, the principal Particulars, which were generally believed among the Romans, of

Eneas's Voyage and Settlement in Baly.

THE Reader may find an Abridgement of the whole Story as collected out of the ancient Historians and as it was received among the Romans, in Dionysius Hali-

carnasseus.

SINCE none of the Critics have consider'd Virgil's Fable, with relation to this History of Æneas; it may not, perhaps, be amiss to examine it in this Light, so far as regards my present Purpose. Whoever looks into the Abridgement above mention'd, will find that the Character of Æneas is filled with Piety to the Gods, and a superstitious Observation of Prodigies, Oracles, and Predictions. Virgil has not only preserved this Character in the Person

of Eneas, but has given a place in his Poem to those particular Prophenes which he found recorded of him in-History and Tradition. The Poet took the matters of Fact as they came down to him, and circumstanced them after his own manner, to make them appear the more natural, agreeable, or furprifing. I believe very many Readers have been shocked at that ludicrous Prophesy, which one of the Harpies pronounces to the Trojans in the third Book, namely, that, before they had built their intended City, they should be reduced by Hunger to eat their very Tables. But, when they hear that this was one of the Circumstances that had been transmitted to the Romans in the History of Eneas, they will think the Poet did very well in taking notice of it. The Historian abovementioned acquaints us, a Prophetels had foretold Eneas, that he should take his Voyage Westward, till his Companions should eat their Tables; and that accordingly, upon his landing in Italy, as they were eating their Flesh upon Cakes of Bread, for want of other Conveniencies, they afterwards fed on the Cakes themselves; upon which one of the Company faid merrily, We are eating our Tables. They immediately took the hint, fays the Historian, and concluded the Prophefy to be fulfilled. As Virgil did not think it proper to omit fo material a Particular in the History of Eneas, it may be worth while to confider with how much Judgment he has qualified it, and taken off every thing that might have appeared improper for a Passage in an Heroic Poem. The Prophetess, who foretells it, is an hungry Harpy, as the Person who discovers it is young Ascanius.

Heus etiam mensas consumimus, inquit Iulus!

Æn. 7. v. 116.

See, we devour the Plates, on which we fed.

DRYDEN.

SUCH an Observation, which is beautiful in the Mouth of a Boy, would have been ridiculous from any other of the Company. I am apt to think that the changing of the Trojan Fleet into Water-Nymphs, which is the most violent Machine in the whole Eneid, and has given offence to several Critics, may be accounted for the same F 4 way.

way. Virgil himself, before he begins that Relation, premises, that what he was going to tell appeared incredible, but that it was justified by Tradition. What surther confirms me that this Change of the Fleet was a celebrated Circumstance in the History of Æneas, is, that Ovid has given a place to the same Metamorphosis in his Account of the heathen Mythology.

NONE of the Critics I have met with having confidered the Fable of the *Eneid* in this Light, and taken notice how the Tradition, on which it was founded, authorizes those Parts in it which appear most exceptionable; I hope the length of this Reslexion will not make

it unacceptable to the curious Part of my Readers.

THE History, which was the Basis of Milion's Poem. is still shorter than either that of the Iliad or Aneid. The Poet has likewise taken care to insert every Circumstance of it in the body of his Fable. The ninth Book, which we are here to confider, is raised upon that brief Account in Scripture, wherein we are told that the Serpent was more subtle than any Beast of the Field, that he tempted the Woman to eat of the forbidden Fruit, that she was overcome by this Temptation, and that Adam followed her Example. From these few Particulars, Milton has formed one of the most entertaining Fables that Invention ever produced. He has disposed of these several Circumfrances among so many beautiful and natural Fictions of his own, that his whole Story looks only like a Comment upon facred Writ, or rather feems to be a full and complete Relation of what the other is only an Epitome. I have infifted the longer on this Confideration, as I look upon the Disposition and Contrivance of the Fable to be the principal Beauty of the ninth Book, which has more Story in it, and is fuller of Incidents, than any other in the whole Poem. Satan's traverfing the Globe, and still keeping within the Shadow of the Night, as fearing to be difcovered by the Angel of the Sun, who had before detected him, is one of those beautiful Imaginations which introduces this his second Series of Adventures. Having examined the Nature of every Creature, and found out one which was the most proper for his Purpose, he again returns to Paradife; and, to avoid Discovery, finks by Night with a River that ran under the Garden, and rifes

up again through a Fountain that issued from it by the Tree of Life. The Poet, who, as we have before taken notice, speaks as little as possible in his own Person, and, after the Example of Homer, fills every part of his Work with Manners and Characters, introduces a Soliloquy of this infernal Agent, who was thus restless in the Destruction of Man. He is then describ'd as gliding through the Garden, under the resemblance of a Mist, in order to find out that Creature in which he designed to tempt our first Parents. This Description has something in it very poetical and surprising.

So saying, through each Thicket dank or dry,
Like a black Mist, low creeping, he held on
His Midnight Search, where soonest he might find
The Serpent: him fast sleeping soon he found,
In Labyrinth of many a Round self-roll'd,
His Head the midst, well stor'd with subtle Wiles.

THE Author afterwards gives us a Description of the Morning, which is wonderfully suitable to a Divine Poem, and peculiar to that first Season of Nature: He represents the Earth, before it was curst, as a great Altar, breathing out its Incense from all Parts, and sending up a pleasant Savour to the Nostrils of its Creator; to which he adds a noble Idea of Adam and Eve, as offering their Morning-Worship, and filling up the Universal Consort of Praise and Adoration.

Now when as facred Light began to dawn
In Eden on the humid Flow'rs, that breathed
Their Morning Incense, when all things that breathe
From th' Earth's great Altar send up silent Praise
To the Creator, and his Nostrils sill
With grateful Smell; forth came the human Pair,
And join'd their wocal Worship to the Choir
Of Creatures wanting Voice—

THE Dispute, which follows between our two first Parents, is represented with great Art: It proceeds from a Difference of Judgment, not of Passion, and is managed, with Reason, not with Heat: It is such a Dispute as we may suppose might have happened in Randise; had Man continued Happy and Innocent. There is a great Delicacy in the Moralities which are interspersed in Adam's Discourse, and which the most ordinary Reader cannot but take notice of. That Force of Love which the Father of Mankind so finely describes in the eighth Book, and which is inserted in my last Saturday's Paper, shows itself, here in many fine Instances: As in those fond Regards he casts towards Eve at her parting from him.

Her long with ardent Look his Bye pursu'd Delighted, but desiring more her stay: Oft he to her his Charge of quick return Repeated; she to him as oft engag'd To be return'd by noon amid the Bow'n.

IN his Impatience and Amusement during her Absence:

Adam the while,
Waiting defirous her return, had wove
Of choicest Flowers a Garland to adorn
Her Tresses, and her rural Labours crown:
As Reapers oft are wont their Harvest Queen.
Great Joy he promis'd to his thoughts, and new
Solace in her return, so long delay'd.

BUT particularly in that passionate Speech, where seeing her irrecoverably lost, he resolves to perish with her rather than to live without her.

Or Enemy hath beguil'd thee, yet unknown;
And me with thee hath ruin'd; for with thee
Certain my Resolution is to die!
How can I live without thee! how forego
Thy sweet Conwerse and Love so dearly join'd,
To live again in these wild Woods forlorn!
Should God create another Eve and I
Another Rib afford, yet loss of thee
Would never from my Heart! no, no! I feel
The Link of Nature draw me: Flesh of Flesh,
Bone of my Bone thou art, and from thy State
Mine never shall be parted, Bliss or Wo!

THE beginning of this Speech, and the Preparation to it, are animated with the same Spirit as the Conclu-

fon, which I have here quoted.

THE several Wiles which are put in practice by the Tempter, when he found Eve separated from her Husband, the many pleasing Images of Nature which are intermix'd in this part of the Story, with its gradual and regular Progress to the satal Catastrophe, are so very remarkable, that it would be superfluous to point out their

respective Beauties.

I have avoided mentioning any particular Similitudes in my Remarks on this great Work, because I have given a general Account of them in my Paper on the first Book. There is one, however, in this Part of the Poem, which I shall here quote, as it is not only very beautiful, but the closest of any in the whole Poem; I mean that where the Serpent is describ'd as rolling forward in all his Pride, animated by the evil Spirit, and conducting Eve to her Destruction, while Adam was at too great a distance from her to give her his Assistance. These several Particulars are all of them wrought into the following Similitude,

Brightens his Creft; as when a wand ring Fire Compact of unctuous Kapour, which the Night Condenses, and the Cold invirons round, Kindled through Apitation to a Flame, (Which oft, they say, some evil Spirit attends) Hovering and blazing with delusive Light, Misleads the amaz'd Night-wanderer from his Way To Bogs and Mires, and oft through Pond or Pool, There swallowed up and lost, from succour far.

THAT secret Intoxication of Pleasure, with all those transient Flushings of Guilt and Joy, which the Poet represents in our first Parents upon their eating the forbidden Fruit, to those Flaggings of Spirit, Damps of Sorrow, and mutual Accusations which succeed it, are conceiv'd with a wonderful Imagination, and describ'd in very natural Sentiments.

WHEN Dido, in the fourth Eneid, yielded to that fatal Temptation which ruin'd her, Virgil tells us the Earth trembled.

trembled, the Heavens were filled with Flashes of Lightning, and the Nymphs howled upon the Mountain-Tops. Milton, in the same poetical Spirit, has described all Nature as disturbed upon Eve's eating the forbidden Fruit.

So faying, her rash Hand in evil hour
Forth reaching to the Fruit, she pluckt, she eat:
Earth selt the Wound, and Nature from her Seat
Sighing, through all her Works gave signs of Woe
That all was host

UPON Adam's falling into the fame Guilt, the whole Creation appears a second time in Convulsions.

Against his better knowledge; not deceiv'd,
But fondly overcome with female Charm.
Earth trembled from her Entrails, as again
In Pangs, and Nature gave a second Groan;
Sky lowr'd, and, mutt'ring Thunder, some sad Drops
Wept at compleating of the mortal Siv.

AS all Nature suffer'd by the Guilt of our first Parents, these Symptoms of Trouble and Consternation are wonderfully imagined, not only as Prodigies, but as Marks

of her fympathizing in the Fall of Man.

ADAM's Converse with Eve, after having eaten the forbidden Fruit, is an exact Copy of that between Jupiter and Juno in the fourteenth Iliad. Juno there approaches Jupiter with the Girdle which she had received from Venus; upon which he tells her, that she appeared more charming and desirable than she had ever done before, even when their Loves were at the highest. The Poet afterwards describes them as reposing on a Summit of Mount Ida, which produced under them a Bed of Flowers, the Lotos, the Crocw, and the Hyacinth; and concludes his Description with their falling afteep.

LET the Reader compare this with the following Passage in Milton, which begins with Adam's Speech to

Eve.

For never did thy Beauty, since the Day I saw thee first and wedded thee, adorn'd With all Persections, so instance my Sense With ardour to enjoy thee, fairer now
Than ever, Bounty of this virtuous Tree.
So faid he, and forbore not Glance or Toy
Of amorous Intent, well understood
Of Eve, whose Eye darted contagious Fire.
Her Hand he seiz'd, and to a shady Bank
Thick over-head with verdant Roof embowr'd,
He led her nothing loth; Flow'rs were the Couch,
Pansies, and Violets, and Asphodel,
And Hyacinth, Earth's freshest softest Lap.
There they their fill of Love, and Love's disport
Took largely, of their mutual Guilt the Seal,
The Solace of their Sin, till dewy Sleep
Oppres'd them—

AS no Poet seems ever to have studied Homer more, or to have more resembled him in the Greatness of Genius than Milton, I think I should have given but a very impersect account of his Beauties, if I had not observed the most remarkable Passages which look like Parallels in these two great Authors. I might, in the course of these Criticisms, have taken notice of many particular Lines and Expressions which are translated from the Greek Poet, but as I thought this would have appeared too minute and over-curious, have purposely omitted them. The greater Incidents, however, are not only set off by being shewn in the same Light with several of the same nature in Homer, but by that means may be also guarded against the Cavils of the Tasteless or Ignorant.



THE CONTRACTION OF THE PROPERTY OF THE PROPERT

Nº 352 Monday, April 14.

Si ad honestatem nati sumus, ea aut sola expetenda est, aut certe omni pondere gravior est habenda quam reliqua omnia. Tull.

If Virtue be the End of our Being, it must either ingross our whole Concern, or at least take place of all our other Interests.

7 ILL HONEYCOMB was complaining to me yesterday, that the Conversation of the Town is fo altered of late Years, that a fine Gentleman is at a loss for matter to start Discourse, as well as unable to fall in with the Talk he generally meets with. WILL takes notice, that there is now an Evil under the Sun which he supposes to be intirely new, because not mentioned by any Satirist or Moralist in any Age: Men, said he, grow Knaves sooner then they ever did since the Creation of the World before. If you read the Tragedies of the last Age, you find the artful Men, and Persons of Intrigue. are advanced very far in Years, and beyond the Pleasures and Sallies of Youth; but now WILL observes that the Young have taken in the Vices of the Aged, and you shall have a Man of Five and twenty crafty, false, and intriguing, not ashamed to over-reach, cozen, and beguile. My Friend adds, that till about the latter end of King Charles's Reign, there was not a Rascal of any Eminence under Forty: In the Places of Refort for Converfation, you now hear nothing but what relates to the improving Mens Fortunes, without regard to the Methods toward it. This is so fashionable, that young Men form themselves upon a certain Neglect of every thing that is candid, fimple, and worthy of true Esteem; and affect being yet worse than they are, by acknowledging in their general turn of Mind and Discourse that they have not any remaining Value for true Honour and Honesty; preferring the Capacity of being artful to gain their Ends, to the Merit of despising those Ends when they come in competition with their Honesty. All this is due to the very silly Pride, that generally prevails, of being valued for the Ability of carrying their point; in a word, from the Opinion that shallow and unexperienced People entertain of the short-liv'd Force of Cunning. But I shall, before I enter upon the various Faces which Folly cover'd with Artisce puts on to impose upon the Unthinking, produce a great Authority for afferting, that nothing but Truth and Ingenuity has any lasting good Effect, even upon a Man's Fortune and Interest.

'TRUTH and Reality have all the Advantages of Appearance and many more. If the Shew of any thing be good for any thing, I am fure Sincerity is better: For why does any Man dissemble, or seem to be that which he is not, but because he thinks it good to have such a Quality as he pretends to? for to counterfeit and dissemble, is to put on the Appearance of some real Excellency. Now the best way in the World for a Man to feem to be any thing, is really to be what he would feem to be. Befides that it is many times as troublesom to make good the Pretence of a good Quality, as to have it; and if a Man have it not, it is ten to one but he is discover'd to want it, and then all his Pains and Labour to feem to have it is loft. is fomething unnatural in Painting, which a skilful Eye will eafily difcern from native Beauty and Complexion, IT is hard to personate and act a Part long; for where Truth is not at the bottom, Nature will always be endeavouring to return, and will peep out and betray herself one time or other. Therefore if any Man think it convenient to feem good, let him be fo indeed, and then his Goodness will appear to every body's Satisfaction; so that upon all accounts Sincerity is true Wisdom. Particularly as to the Affairs of this World, Integrity hath many Advantages over all the fine and artificial ways of Dissimulation and Deceit; it is much the plainer and easier, much the fafer and more secure way of dealing in the World; it has less of Trouble and Difficulty, of Intanglement and Perplexity, of Danger and Hazard in it; it is the shortest and nearest way to

Man

our End, carrying us thither in a straight line, and will hold out and last longest. The Arts of Deceit and Cunning do continually grow weaker and less effectual and serviceable to them that use them; whereas Integrity gains Strength by use, and the more and longer any Man practiseth it, the greater Service it does him, by confirming his Reputation and encouraging those with whom he hath to do, to repose the greatest Trust and Confidence in him, which is an unspeakable Advan-

tage in the Business and Affairs of Life.

'TRUTH is always confishent with itself, and needs nothing to help it out; it is always near at hand, and fits upon our Lips, and is ready to drop out before we are aware; whereas a Lye is troublefom, and fets a Man's Invention upon the rack, and one Trick needs a great many more to make it good. It is like building upon a false Foundation, which continually stands in need of Props to shore it up, and proves at last more charge. able, than to have raifed a substantial Building at first upon a true and folid Foundation; for Sincerity is firm and fubstantial, and there is nothing hollow and unfound in it, and because it is plain and open, fears no Discovery; of which the crafty Man is always in danger, and when he thinks he walks in the dark, all his Pretences are so transparent that he that runs may read them; he is the last Man that finds himself to be found out. and whilst he takes it for granted that he makes Fools of others, he renders himself ridiculous.

ADD to all this, that Sincerity is the most compendious Wisdom, and an excellent Instrument for the speedy dispatch of Business; it creates Considence in those we have to deal with, saves the Labour of many Inquiries, and brings things to an issue in a few Words: It is like travelling in a plain beaten Road, which commonly brings a Man sooner to his Journey's End than Byways, in which Men often lose themselves. In a word, whatsoever Conveniencies may be thought to be in Falshood and Dissimulation, it is soon over; but the Inconvenience of it is perpetual, because it brings a Man under an everlasting Jealousy and Suspicion, so that he is not believed when he speaks Truth, nor trusted perhaps when he means honestly. When a Man has once forfeited the Reputation of his Integrity, he is fet fast, and nothing will then serve his turns

neither Truth nor Falshood. 'AND I have often thought, that God hath in his great Wisdom hid from Men of false and dishonest Minds the wonderful Advantages of Truth and Integrity to the Prosperity even of our worldly Affairs; these Men are so blinded by their Covetousness and Ambition, that they cannot look beyond a present Advantage, nor forbear to feize upon it, tho' by ways never fo indirect; they cannot fee fo far as to the remotest Confequences of a steady Integrity, and the vast Benefit and Advantages which it will bring a Man at last. Were but this fort of Men wife and clear-fighted enough to discern this, they would be honest out of very Knavery, onot out of any Love to Honesty and Virtue, but with a crafty Defign to promote and advance more effectually their own Interests; and therefore the Justice of the Divine Providence hath hid this truest Point of Wifdom from their Eyes, that bad Men might not be upon equal Terms with the Just and Upright, and serve their own wicked Defigns by honest and lawful Means. INDEED, if a Man were only to deal in the World for a Day, and should never have occasion to converse more with Mankind, never more need their good Opinion or good Word, it were then no great Matter (speaking as to the Concernments of this World) if a Man spent his Reputation all at once, and ventur'd it at one throw: But if he be to continue in the World, and would have the Advantage of Conversation whilst he is in it, let him make use of Truth and Sincerity in all his Words and Actions; for nothing but this will Iast and hold out to the end: all other Arts will fail,



radi de l'Angles abandra et penet da pad data di più sella di la più Restandamento civila villa es describir valva estiti di per estita

but Truth and Integrity will carry a Man through, and

bear him out to the last.

Landama. Article and



Nº 353 Tuesday, April 15.

In tenui labor -

Virg. Georg. 4. v. 6.

The low the Subject, it deserves our pains.

HE Gentleman who obliges the World in general, and me in particular with his Thoughts upon Education, has just sent me the following Letter.

SIR,

Take the Liberty to fend you a fourth Letter upon the Education of Youth: In my last I gave you my Thoughts about some particular Takes which I conceived it might not be amis to mix with their usual Exercises, in order to give them an early Seasoning of Virtue; I shall in this propose some others, which I fancy might contribute to give them a right turn for the World, and enable them to make their way in it.

THE Design of Learning is, as I take it, either to render a Man an agreeable Companion to himfelf, and teach him to support Solitude with Pleasure, or if he is onot born to an Estate, to supply that Defect, and surnish him with the means of acquiring one. A Person who applies himself to Learning with the first of these Views may be faid to study for Ornament, as he who proposes to himself the second, properly studies for Use. The one does it to raise himself a Fortune, the other to fet off that which he is already possessed of. But as far the greater part of Mankind are included in the latter ' Class, I shall only propose some Methods at present for

' the Service of such who expect to advance themselves ' in the World by their Learning: In order to which, I shall premise, that many more Estates have been

acquir'd by little Accomplishments than by extraordi-' nary ones; those Qualities which make the greatest Figure in the eye of the World, not being always the most useful in themselves, or the most advantageous to their Owners.

THE Posts which require Men of shining and uncommon Parts to discharge them, are so very sew, that many a great Genius goes out of the World without ever having had an Opportunity to exert itself; whereas Persons of ordinary Endowments meet with Occasions sitted to their Parts and Capacities every day in the

common Occurrences of Life.

I am acquainted with two Persons who were formerly School-fellows, and have been good Friends ever
since. One of them was not only thought an impenetrable Blockhead at School, but still maintain'd his Reputation at the University; the other was the Pride of
his Master, and the most celebrated Person in the College of which he was a Member. The Man of Genius
is at present buried in a Country Parsonage of eightscore Pounds a year; while the other, with the bare
Abilities of a common Scrivener, has got an Estate of
above an hundred thousand Pounds.

'I fancy from what I have faid it will almost appear a doubtful Case to many a wealthy Citizen, whether or no he ought to wish his Son should be a great Geinius; but this I am sure of, that nothing is more absoluted than to give a Lad the Education of one, whom Nature has not favour'd with any particular Marks of

· Distinction.

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'THE Fault therefore of our Grammar Schools is, that every Boy is pushed on to Works of Genius; whereas, it would be far more advantageous for the greatest part of them to be taught such little practical. Arts and Sciences as do not require any great share of Parts to be master of them, and yet may come often into play during the Course of a Man's Life.

have known a Man contract a Friendship with a Minister of State, upon cutting a Dial in his Window; and remember a Clergyman who got one of the best Benefices in the West of England, by setting a Country Gentleman's Affairs in some Method, and giving him

an exact Survey of his Estate.

· WHILE

WHILE I am upon this Subject, I cannot forbear mentioning a Particular which is of use in every Station of Life, and which methinks every Master should teach his Scholars: I mean the writing of English Letters. To this end, instead of perplexing them with Latin Epistles, Themes and Verses, there might be a punctual Correspondence established between two Boys, who might act in any imaginary Parts of Business, or be allowed sometimes to give a range to their own Fancies, and communicate to each other whatever Trisles they thought sit, provided neither of them ever fail'd at the appointed time to answer his Correspondent's Letter.

I believe I may venture to affirm, that the generality of Boys would find themselves more advantaged by this Custom, when they come to be Men, than by all the Greek and Latin their Masters can teach them in

feven or eight Years.

THE want of it is very visible in many learned Persons, who, while they are admiring the Stiles of Demossibenes or Cicero, want Phrases to express themselves on the most common Occasions. I have seen a Letter from one of these Latin Orators, which would have been deservedly laught at by a common Attorney.

'UNDER this Head of Writing I cannot omit Accounts and Short-hand, which are learned with little pains, and very properly come into the Number of

fuch Arts as I have been here recommending.

YOU must doubtless, Sir, observe, that I have his therto chiefly insisted upon these things for such Boys as do not appear to have any thing extraordinary in their natural Talents, and consequently are not qualified for the siner Parts of Learning; yet I believe I might carry this Matter still surther, and venture to affert that a Lad of Genius has sometimes occasion for these little Acquirements, to be as it were the Fore-runners of his Parts, and to introduce him into the World.

HISTORY is full of Examples of Persons, who, tho' they have had the largest Abilities, have been obliged to infinuate themselves into the Favour of great Men

Men by these trivial Accomplishments; as the complete Gentleman in some of our modern Comedies, makes his first Advances to his Mistress under the dis-

guise of a Painter, or a Dancing-Master.

THE Difference is, that in a Lad of Genius these are only so many Accomplishments, which in another are Essentials; the one diverts himself with them, the other works at them. In short, I look upon a great Genius, with these little Additions, in the same Light as I regard the Grand Seignior, who is obliged, by an express Command in the Alcoran, to learn and practise some Handicrast Trade. Tho' I need not to have gone for my Instance farther than Germany, where several Emperors have voluntarily done the same thing. Leopold the last worked in Wood; and I have heard there are several handicrast Works of his making to be seen at Vienna so neatly turn'd, that the best Joiner in Express might safely own them without any Disgrace to his Profession.

'I would not be thought, by any thing I have faid, to be against improving a Boy's Genius to the utmost pitch it can be carry'd. What I would endeavour to shew in this Essay, is, that there may be Methods taken to make Learning advantageous even to the

meanest Capacities.

I am, S I R, Yours, &c.

CAPTING TO THE LAND

Nº 354 Wednesday, April 16.

Grande Supercilium. Virtutibus affers

Grande Supercilium. Juv. Sat. 6. v. 168.

We own thy Virtues; but we blame beside Thy Mind elate with Insolence and Pride.

Mr. SPECTATOR,

You have in some of your Discourses describ'd most forts of Women in their distinct and proper Classes, as the Ape, the Coquer, and many others; but I think you have never yet said any thing of a Devotee. A Devotee is one of those who disparage Religion by their

their indifcreet and unfeasonable Introduction of the Mention of Virtue on all occasions: She professes she is what no body ought to doubt she is; and betrays the Labour she is put to, to be what she ought to be with · Chearfulness and Alacrity. She lives in the World, and denies herfelf none of the Divertions of it, with a constant Declaration how infipid all things in it are to her. She is never herfelf but at Church; there the displays her Virtue, and is so fervent in her Devotions, that I have frequently feen her pray herfelf out of breath. While other young Ladies in the House are dancing, or playing at Questions and Commands, she reads aloud in her · Closet. She says all Love is ridiculous except it be Celeftial; but she speaks of the Passion of one Mortal to another, with too much Bitterness, for one that had no ' Jealoufy mixed with her Contempt of it. If at any time she sees a Man warm in his Addresses to his Mistress, she will lift up her Eyes to Heaven and cry, What Nonsense is that Fool talking? Will the Bell never ring for Prayers? We have an eminent Lady of this Stamp in our Country, who pretends to Amusements very much · above the rest of her Sex. She never carries a white · Shock-dog with Bells under her Arm, nor a Squirrel or Dormouse in her Pocket, but always an abridg'd Piece of Morality to steal out when she is fure of being observed. When the went to the famous Ass-Race (which · I must confess was but an odd Diverson to be encouraged by People of Rank and Figure) it was not, like other Ladies, to hear those poor Animals bray, nor to see · Fellows run naked, or to hear Country Squires in bob · Wigs and white Girdles make love at the fide of a Coach, and cry, Madam, This is dainty Weather. Thus she described the Diversion; for she went only to pray heartily that no body might be hurt in the Croud, and to fee if the poor Fellow's Face, which was distorted with Grinning, might any way be brought to itself again. She never chats over her Tea, but covers her Face, and is ' supposed in an Ejaculation before she tastes a Sup. This oftentatious Behaviour is fuch an Offence to true Sancti-' ty, that it disparages it, and makes Virtue not only una-' miable, but also ridiculous. The Sacred Writings are full of Reflexions which abhor this kind of Conduct; and a

Devotee is to far from promoting Goodness, that she deters others by her Example. Folly and Vanity in one of these Ladies, is like Vice in a Clergyman; it does 'not only debase him, but makes the inconsiderate Part of the World think the worse of Religion.

trong state of I am. SIR.

Your humble Servant.

Hotfpur.

' acquainted

Mr. SPECTATOR, SANGE SANGE ' VENOPHON, in his fhort Account of the Spartan Commonwealth, speaking of the Behaviour of their young Men in the Streets, fays, There was for " much Modesty in their Looks, that you might as foon have turned the Eyes of a Marble Statue upon you, as' theirs; and that in all their Behaviour they were more modest than a Bride when put to Bed upon her Wedding-' Night: This Virtue, which is always fubjoin'd to Magnanimity, had fuch an Influence upon their Courage, that in Battle an Enemy could not look them in the Face, and they durft not but die for their Country. 'WHENEVER I walk into the Streets of London and Westminster, the Countenances of all the young Fellows that pass by me, make me wish myself in Sparta: I meet with such blustering Airs, big Looks, and bold Fronts, that to a superficial Observer would bespeak a * Courage above those Grecians. I am arriv'd to that Perfection in Speculation, that I understand the Language of the Eyes, which would be a great Misfortune to me, had I not corrected the Testiness of old Age by Phi-' losophy. There is scarce a Man in a red Coat who does onot tell me, with a full Stare, he's a bold Man: I fee feveral fwear inwardly at me, without any Offence of mine, but the Oddness of my Person: I meet Contempt in every Street, express'd in different Manners, by the ' fcornful Look, the elevated Eye-brow, and the fwelling ' Nostrils of the Proud and Prosperous. The Prentice fpeaks his Difrespect by an extended Finger, and the Porter by stealing out his Tongue. If a Country Gentleman appears a little curious in observing the Edifices, Signs, Clocks, Coaches, and Dials, it is not to be imagined how the polite Rabble of this Town, who are

acquainted with these Objects, ridicule his Rusticity. I have known a Fellow with a Burden on his Head steal a Hand down from his Load, and slily twirl the Cock of a Squire's Hat behind him; while the Offended Person is fwearing, or out of Countenance, all the Wag-Wits in the High way are grinning in applause of the ingenious Rogue that gave him the tip, and the Folly of him who had not Eyes all round his Head to prevent receiving it. These things arise from a general Affectation of Smartness, Wit, and Courage. Wycherly somewhere rallies the Pretentions this Way, by making a Fellow fay, Red Breeches are a certain Sign of Valour; and Otway ' makes a Man, to boast his Agility, trip up a Beggar on Crutches. From such Hints I beg a Speculation on this Subject; in the mean time I shall do all in the Power of a weak old Fellow in my own defence: for as Diogenes, being in quest of an honest Man, sought for him when it was broad Day-light with a Lanthorn and Candle, fo I intend for the future to walk the Streets with a dark Lanthorn, which has a convex Crystal in it; and if any Man stares at me, I give fair Warning that I'll direct the Light full into his Eyes. Thus despairing to find Men

Modest, I hope by this Means to evade their Impudence:

1 am, S I R,

Your most humble Servant,

T

Sophrofunius.

THE SECTION OF THE STATE OF THE

Nº 355 Thursday, April 17.

Non ego mordaci distrinxi carmine quenquam.

Ovid. Trift. 1. 2. v. 563.

I ne'er in Gall dipp'd my invenom'd Pen, Nor branded the bold front of shameless Men.

I HAVE been very often tempted to write Invectives upon those who have detracted from my Works, or spoken in derogation of my Person, but I look upon it as a particular Happiness, that I have always hindred

my Refentments from proceeding to this Extremity. once had gone thro' half a Satire, but found fo many Motions of Humanity rising in me towards the Persons whom I had severely treated, that I threw it into the Fire without ever finishing it. I have been angry enough to make several little Epigrams and Lampoons; and after having admired them a Day or two, have likewise committed them to the Flames. These I look upon as so many Sacrifices to Humanity, and have receiv'd much greater Satisfaction from the suppressing such Performances, than I could have done from any Reputation they might have procur'd me, or from any Mortification they might have given my Enemies, in case I had made them public. If a Man has any Talent in writing, it shews a good Mind to forbear answering Calumnies and Reproaches in the same Spirit of Bitterness with which they are offered: But when a Man has been at some pains in making suitable Returns to an Enemy, and has the Inftruments of Revenge in his Hands, to let drop his Wrath, and stifle his Resentments, seems to have something in it great and heroical. There is a particular Merit in such a way of forgiving an Enemy; and the more violent and unprovok'd the Offence has been, the greater still is the Merit of him who thus forgives it.

I never met with a Confideration that is more finely fpun, and what has better pleased me, than one in Épicletus, which places an Enemy in a new Light, and gives us a View of him altogether different from that in which we are used to regard him. The Sense of it is as follows: Does a Man reproach thee for being proud or ill-natur'd, envious or conceited, ignorant or detracting ? Consider with thyself whether his Reproaches are true: if they are not, confider that thou art not the Person whom he reproaches, but that he reviles an imaginary Being, and perhaps loves what thou really art, tho' he hates what thou appearest to be. If his Reproaches are true, if thou art the envious ill-natur'd Man he takes thee for, give thyself another Turn, become mild, affable and obliging, and his Reproaches of thee naturally cease: His Reproaches may indeed continue, but thou

art no longer the Person whom he reproaches.

I often apply this Rule to myself; and when I hear of a fatirical Speech or Writing that is aim'd at me, I examine my own Heart, whether I deserve it or not. If I bring in a Verdict against myself, I endeavour to rectify my Conduct for the future in those Particulars which have drawn the Censure upon me; but if the whole Invective be grounded upon a Falshood, I trouble myself no further about it, and look upon my Name at the Head of it to fignify no more than one of those fictitious Names made use of by an Author to introduce an imaginary Character. Why should a Man be fensible of the Sting of a Reproach, who is a Stranger to the Guilt that is implied in it? or subject himself to the Penalty, when he knows he has never committed the Crime? This is a Piece of Fortitude, which every one owes to his own Innocence. and without which it is impossible for a Man of any Merit or Figure to live at Peace with himself in a Country that abounds with Wit and Liberty.

THE famous Monfieur Balzac, in a Letter to the Chancellor of France, who had prevented the Publication of a Book against him, has the following Words, which are a lively Picture of the Greatness of Mind so visible in the Works of that Author. If it was a new thing, it may be I should not be displeased with the Suppression of the first Libel that should abuse me; but since there are enough of 'em to make a small Library, I am secretly pleased to see the Number increased, and take delight in raising a heap of Stones that Envy has cast at me without doing me any

barm.

THE Author here alludes to those Monuments of the Eastern Nations, which were Mountains of Stones raised upon the dead Body by Travellers, that used to cast every one his Stone upon it as they passed by. It is certain that no Monument is so glorious as one which is thus raised by the Hands of Envy. For my part, I admire an Author for such a Temper of Mind as enables him to bear an undeserved Reproach without Resentment, more than for all the Wit of any the finest satrical Reply.

THUS far I thought necessary to explain myself in relation to those who have animadverted on this Paper, and to shew the Reasons why I have not thought sit to return them any formal Answer. I must further add, that

the Work would have been of very little use to the Public, had it been filled with personal Reflexions and Debates; for which Reason I have never once turned out of my way to observe those little Cavils which have been made against it by Envy or Ignorance. The common Fry of Scribblers, who have no other way of being taken notice of but by attacking what has gain'd fome Reputation in the World, would have furnish'd me with Business enough, had they found me disposed to enter the Lists with them.

I shall conclude with the Fable of Boccalini's Traveller. who was so pester'd with the Noise of Grashoppers in his Ears, that he alighted from his Horse in great Wrath to kill them all. This, fays the Author, was troubling himfelf to no manner of purpose: Had he pursued his Journey without taking notice of them, the trouble fom Infects would have died of themselves in a very few Weeks. and he would have suffered nothing from them.

MARCHER GUDRONG SECONDROP

Nº 356 Friday, April 18.

Charior oft ills bomo quam sibi! — Juv. Sat. 10. v. 349. - Aptissima quæque dabunt Dii,

-The Gods will grant What their unerring Wisdom sees thee want: In Goodness, as in Greatness, they excel: Ab that we lov'd ourfelves but balf fo well!

and Minutell T is owing to Pride, and a secret Affectation of a certain Self-Existence, that the noblest Motive for Action that ever was proposed to Man, is not acknowledged the Glory and Happiness of their Being. The Heart is treacherous to itself, and we do not let our Reflexions go deep enough to receive Religion as the most honourable Incentive to good and worthy Actions. It is our natural Weakness, to flatter ourselves into a Belief, that if we fearch. fearch into our inmost Thoughts, we find ourselves wholly difinterested, and divested of any Views arising from Self-Love and Vain-Glory. But however Spirits of fuperficial Greatness may disdain at first fight to do any thing, but from a noble Impulse in themselves, without any future Regards in this or another Being; upon stricter Inquiry they will find, to act worthily, and expect to be rewarded only in another World, is as heroic a Pitch of Virtue as human Nature can arrive at. If the Tenour of our Actions have any other Motive than the Defire to be pleasing in the Eye of the Deity, it will necessarily follow that we must be more than Men, if we are not too much exalted in Prosperity and depressed in Adversity. But the Christian World has a Leader, the Contemplation of whose Life and Sufferings must administer Comfort in Affliction, while the Sense of his Power and Omnipotence must give them Humiliation in Prosperity,

IT is owing to the forbidden and unlovely Confirmint with which Men of low Conceptions act when they think they conform themselves to Religion, as well as to the more odious Conduct of Hypocrites, that the Word Chris fian does not carry with it at first View all that is great, worthy, friendly, generous and heroic. The Man who suspends his Hopes of the Reward of worthy Actions till after Death, who can bestow unseen, who can overlook Hatred, do good to his Slanderer, who can never be angry at his Friend, never revengeful to his Enemy, is cersainly formed for the Benefit of Society: Yet thefe are fo far from heroic Virtues, that they are but the ordinary

Duties of a Christian.

WHEN a Man with a fleady Faith looks back on the great Catastrophe of this Day, with what bleeding Emotions of Heart must he contemplate the Life and Sufferings of his Deliverer? When his Agonies occur to him, how will he weep to reflect that he has often forgot them for the Glance of a Wanton, for the Applause of a vain World, for an heap of fleeting past Pleasures, which are

at prefent aking Sorrows?

HOW pleasing is the Contemplation of the lowly Steps our Almighty Leader took in conducting us to his heavenly Mansions! In plain and apt Parable, Similitude, and Allegory, our great Master enforced the Doctrine of our Salvation a

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Salvation; but they of his Acquaintance, instead of receiving what they could not oppose, were offended at the Presumption of being wifer than they: They could not raise their little Ideas above the Consideration of him, in those Circumstances familiar to them, or conceive that he, who appear'd not more terrible or pompous, should have any thing more exalted than themselves; he in that Place therefore would not longer ineffectually exert a Power which was incapable of conquering the Prepossession of their narrow and mean Conceptions.

MULTITUDES follow'd him, and brought him the Dumb, the Blind, the Sick, and Maim'd; whom when their Creator had touch'd, with a fecond Life they faw, spoke, leap'd, and ran. In Affection to him, and Admiration of his Actions, the Croud could not leave him, but waited near him till they were almost as faint and helpless as others they brought for Succour. He had Compassion on them, and by a Miracle supplied their Necessities. Oh, the ecstatic Entertainment, when they could behold their Food immediately increase to the Distributer's Hand, and see their God in Person seeding and refreshing his Creatures! Oh envied Happiness! But why do I say envied? as if our God did not still preside over our temperate Meals, chearful Hours, and innocent Conversations.

BUT tho' the facred Story is every where full of Miracles not inferior to this, and tho' in the midst of those Acts of Divinity he never gave the least Hint of a Design to become a secular Prince, yet had not hitherto the Apostles themselves any other than Hopes of worldly Power, Preferment, Riches and Pomp; for Peter, upon an Accident of Ambition among the Apostles, hearing his Master explain that his Kingdom was not of this World, was so scandaliz'd that he whom he had so long sollow'd should suffer the Ignominy, Shame, and Death which he foretold, that he took him aside and said, Be it far from thee, Lord, this shall not be unto thee: For which he suffered a severe Reprehension from his Master, as having in his View the Glory of Man rather than that of God.

THE great Change of things began to draw near, when the Lord of Nature thought fit as a Saviour and Deliverer to make his public Entry into Jerusalem with

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Wounds

more than the Power and Joy, but none of the Oftentation and Pomp of a Triumph; he came humble, meek, and lowly: with an unfelt new Echafy, Multitudes strewed his Way with Garments and Olive-Branches, crying. with loud Gladness and Acclamation, Hosamah to the Son of David, Bleffed is he that cometh in the name of the Lord! At this great King's Accession to his Throne, Men were not enobled, but fav'd; Crimes were not remitted, but Sins forgiven; he did not bestow Medals, Honours, Favours, but Health, Joy, Sight, Speech. The first Object the Blind ever faw, was the Author of Sight; while the Lame ran before, and the Dumb repeated the Hofannah. Thus attended, he entred into his own House, the facred Temple, and by his Divine Authority expell'd Traders and Worldings that profaned it:, and thus did he, for a time, use a great and despotic Power, to let Unbelievers understand, that 'twas not want of, but Superiority to all worldly Dominion, that made him not exert it. But is this then the Saviour? is this the Deliverer? Shall this obscure Nazarene command Israel, and fit on the Throne of David? Their proud and difdainful Hearts, which were petrified with the Love and Pride of this World, were impregnable to the Reception of so mean a Benefactor, and were now enough exasperated with Benefits to conspire his Death. Our Lord was sen-Able of their Design, and prepared his Disciples for it, by recounting to 'em now more distinctly what should befal him; but Peter with an ungrounded Resolution, and in a Flush of Temper, made a sanguine Protestation, that the all Men were offended in him, yet would not he be offended. It was a great Article of our Saviour's Bufiness in the World, to bring us to a Sense of our Inability, without God's Affistance, to do any thing great or good; he therefore told Peter, who thought so well of his Courage and Fidelity, that they would both fail him, and even he should deny him thrice that very Night.

BUT what Heart can conceive, what Tongue utter the Sequel? Who is that yonder buffeted, mock'd and spurn'd? Whom do they drag like a Felon? Whither do they carry my Lord, my King, my Sawiour, and my God? And will he die to expiate these very Injuries? See where they have nailed the Lord and Giver of Life! How his

Wounds blacken, bis Body writbes, and Heart beaves with Pity and with Agony! Oh Almighty Sufferer, look down, look down from thy triumphant Infamy: Lo he inclines his Head to his facred Bosomil Hark he groans! fee, he expires ! The Enrab trembles, the Temple rends, the rocks burft; the Dead arise: Which are the Quick? Which are the Dead? Sure Nature, all Nature is departing with her Creator.

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Nº 357 Saturday, April 19.

-Quis talia fando Temperet à lachrymis? Virg. Æn. 2, v. 6.

reioloc ataux

Who can relate such Whes without a Tear?

HE tenth Book of Paradife Loft has a greater variety of Persons in it than any other in the whole Poem. The Author upon the winding up of his Action introduces all those who had any Concern in it, and shews with great Beauty the Influence which it had upon each of them. It is like the last Act of a wellwritten Tragedy, in which all who had a part in it are generally drawn up before the Audience, and represented under those Circumstances in which the Determination of the Action places them.

I shall therefore consider this Book under four Heads. in relation to the Celestial, the Infernal, the Human, and the Imaginary Persons, who have their respective Parts

allotted in it.

Carle

TO begin with the Celestial Persons: The Guardian Angels of Paradise are describ'd as returning to Heaven upon the Fall of Man, in order to approve their Vigilance; their Arrival, their Manner of Reception, with the Sorrow which appear'd in themselves, and in those Spirits who are faid to rejoice at the Conversion of a Sinner, are very finely laid together in the following Lines.

Up into Heav'n from Paradise in baste Th' Angelic Guards ascended, mute and sad For Man; for of his State by this they knew: Much wond ring bow the fubtle Fiend had fto I'n Entrance unseen. Soon as th' unwelcome News From Earth arrived at Heaven-Gate, difpleas'd All were who heard: dim Sadness did not spare That time Celeftial Visages; yet mixt With Pity, violated not their Blifs. About the new-arriv'd, in multitudes Th' Æthereal People ran, to hear and knows How all befel: They tow'rds the Throne supreme Accountable made bafte, to make appear, With righteous Plea, their utmost vigilance, And eafily approv'd; when the most High Eternal Father, from his secret Cloud Amidst, in thunder utter'd thus his voice.

THE same Divine Person, who in the foregoing Parts of this Poem interceded for our first Parents before their Fall, overthrew the Rebel Angels, and created the World, is now represented as descending to Paradise, and pronouncing Sentence upon the three Offenders. The Cool of the Evening being a Circumstance with which Holy Writ introduces this great Scene, it is poetically described by our Author, who has also kept religiously to the Form of Words, in which the three several Sentences were passed upon Adam, Eve, and the Serpent. He has rather chosen to neglect the Numerousness of his Verse, than to deviate from those Speeches which are recorded on this great Occasion. The Guilt and Confusion of our first Parents standing naked before their Judge, is touched with great Beauty. Upon the Arrival of Sin and Death into the Works of the Creation, the Almighty is again introduced as speaking to his Angels that furrounded him.

See! with what heat these Dogs of Hell advance, To waste and havock yonder World, which I So fair and good created; &c.

THE following Passage is form'd upon that glorious Image in Holy Writ, which compares the Voice of an innumerable numerable Hoft of Angels, uttering Hallelujahs, to the Voice of mighty Thunderings, or of many Waters.

He ended, and the Heav'nly Audience loud Sung Hallelujah, as the Sound of Seas, Through Multitude that sung: Just are thy Ways, Righteous are thy Decrees in all thy Works, Who can extenuate thee? -

THO' the Author in the whole Course of his Poem. and particularly in the Book we are now examining, has infinite Allusions to Places of Scripture, I have only taken notice in my Remarks of such as are of a Poetical Nature, and which are woven with great Beauty into the Body of the Fable. Of this kind is that Passage in the present Book, where describing Sin as marching thro' the Works of Nature, he adds,

-Behind her Death Close following pace for pace, not mounted yet On his pale Horse ---

Which alludes to that Paffage in scripture so wonderfully Poetical, and terrifying to the Imagination. And I looked and behold a pale Horse, and his Name that sat on him was Death, and Hell followed with him; and Power was given unto them over the fourth Part of the Earth, to kill with Sword, and with Hunger, and with Sickness, and with the Beafts of the Earth. Under this first Head of Celestial Persons we must likewise take notice of the Command which the Angels receiv'd, to produce feveral Changes in Nature, and fully the Beauty of the Creation. Accordingly they are represented as infecting the Stars and Planets with malignant Influences, weakening the Light of the Sun, bringing down the Winter into the milder Regions of Nature, planting Winds and Storms in feveral Quarters of the Sky, storing the Clouds with Thunder, and in short, perverting the whole Frame of the Universe to the Condition of its criminal Inhabitants. As this is a noble Incident in the Poem, the following Lines, in which we see the Angels heaving up the Earth, and placing it in a different Posture to the Sun from what it had before the Fall of Man, is conceived with that sublime Imagination which was so peculiar to this great Author.

GIS AND A CONTROL Some

Some fay he bid his Angels turn afranse
The Poles of Earth twice ten Degrees and more
From the Sun's Acie; they with Lubour push'd
Oblique the Centric Globe

WE are in the fecond place to consider the Infernal Agents under the view which Milton has given us of them in this Book. It is observed by these who would set forth the Greatness of Virgil's Plan, that he conducts his Reader thro' all the Parts of the Earth which were discover'd in his time. Asia, Afric, and Europe are the several Scenes of his Fable. The Plan of Milton's Poem is of an infinitely greater Extent, and fills the Mind with many more astonishing. Circumstances. Satan, having surrounded the Earth seven times, departs at length from Paradise. We then see him steering his Course among the Constellations, and after having traversed the whole Creation, pursuing his Voyage thro the Chan,

and entring into his own infernal Dominions.

HIS first Appearance in the Assembly of fallen Angels. is work'd up with Circumstances which give a delightful Surprise to the Reader: but there is no Incident in the whole Poem which does this more than the Transformation of the whole Audience, that follows the Account their Leader gives them of his Expedition. The gradual Change of Satan himself is describ'd after Ovid's manner, and may vie with any of those celebrated Trans formations which are look'd upon as the most beautiful Parts in that Poet's Works. Milton never fails of improving his own Hints, and bestowing the last finishing Touches in every Incident which is admitted into his Poem. The unexpected Hiss which rises in this Episode. the Dimensions and Bulk of Satan so much superior to these of the Infernal Spirits who lay under the same Transformation, with the annual Change which they are supposed to suffer, are Instances of this kind. The Beauty of the Diction is very remarkable in this whole Epifode, as I have observed in the fixth Paper of these Remarks the great Judgment with which it was contrived.

THE Parts of Adam and Eve, or the human Persons, come next under our Consideration. Milton's Art is no where more shown than in his conducting the Parts of

these our first Parents. The Representation he gives of them, without falfifying the Story; is wonderfully contriv'd to influence the Reader with Pity and Compaffion towards them. Tho' Adam involves the whole Species in Misery, his Crime proceeds from a Weakness which every, Man is inclined to pardon and commiferate, as it feems rather the Frailty of Human Nature, than of the Person who offended. Every one is apt to excuse a Fault which he himself might have fallen into. It was the Excess of Love for Eve, that ruin'd Adam, and his Posterity. I need not add; that the Author is justified in this Particular by many of the Fathers, and the most orthodox Writers. Milton has by this means fill'd a great part of his Poem with that kind of Writing which the French Critics call. the Tender, and which is in a particular manner engaging to all forts of Readers.

ADAM and Eve, in the Book we are now confidering, are likewise drawn with such Sentiments as do not only interest the Reader in their Assistances, but raise in him the most melting Passions of Humanity and Commiseration. When Adam sees the several Changes in Nature produced about him, he appears in a Disorder of Mind suitable to one who had forfeited both his Innocence and his Happiness; he is filled with Horror, Remorfe, Despair; in the Anguish of his Heart he expostulates with his Creator for having given him an une

asked Existence.

Did I request thee, Maker, from my Clay
To mould me Man? Did I solicit thee
From Darkness to promote me? or here place
In this delicious Garden? As my Will
Concurr'd not to my Being, 'tweere but right
And equal to reduce me to my Dust,
Desirous to resign, and render back
All I receive'd———

owns his Doom to be just, and bogs that the Death which is threatned him may be inslicted on him.

His Hand to execute; what his Decree

Fix'd on this day? Why do I overlive?
Why am I mock'd with Death, and lengthen'd out.
To deathless Pain? how gladly would I meet.
Mortality my Sentence, and he Earth
Insensible! how glad would lay me down,
As in my Mother's Lap! there should I rest.
And sleep secure; his dreadful Voice no more.
Would thunder in my Ears: no sear of worse.
To me and to my Offspring, would torment me.
With cruel Expessation—

THIS whole Speech is full of the like Emotion, and varied with all those Sentiments which we may suppose natural to a Mind so broken and disturb'd. I must not omit that generous Concern which our first Father shews in it for his Posterity, and which is so properto affect the Reader.

Of God, whom to behold was then my height Of Happines! yet well, if here would end. The Misery; I deserved it, and would bear. My own deservings: but this will not served. All that I eat, or drink, or shall beget Is propagated Curse. O Voice once heard Delightfully, Increase and Multiply; Now Death to hear!

Posterity stands curst! Fair Patrimony,
That I must leave ye, Sons! O were I able
To waste it all myself, and leave you none!
So disinherited, bow would you bless
Me now your Curse! Ab, why should all Mankinds,
For one Man's Fault, thus guiltless be condemn'd,
If guiltless? But from me what can proceed.
But all corrupt?

WHO can afterwards behold the Father of Mankind extended upon the Earth, uttering his midnight Complaints, bewailing his Existence, and wishing for Death, without sympathizing with him in his Distres?

Thus Adam to himself lamented loud.
Thro' the still Night; not now (as ere Man sell).
Wholsom, and coel, and mild, but with black Air

Accom-

Accompanied with Damps and dreadful Gloom;
Which to his ewil Conscience represented
All things wish double Terror. On the Ground
Outstretch's he lay; on the cold Ground! and oft
Curs'd his Creation; Death as oft accus'd
Of tardy Execution—

THE Part of Eve in this Book is no less passionate, and apt to sway the Reader in her Favour. She is represented with great Tenderness as approaching Adam, but is spurn'd from him with a Spirit of Upbraiding and Indignation, conformable to the Nature of Man, whose Passions had now gained the Dominion over him. The following Passiage, wherein she is described as renewing her Addresse to him, with the whole Speech that follows it, have something in them exquisitely moving and pathetic.

He added not, and from her turn'd: But Eve Not fo repuls'd, with Tears that ceas'd not flowing And Treffes all diforder'd, at bis feet Fell bumble; and embracing them befought His Peace, and thus proceeded in ber Plaint. Forfake me not thus, Adam! Witness Heav's What Love fincers, and Rov'rence in my Heart I bear thee, and unwesting have offended, Unbappily deceiv'd! Thy Suppliant I beg, and elast thy Knees; bereave me not (Whereon I live!) thy gentle Looks, thy Aid, Thy Counsel in this uttermost Distress, My only Strength, and Stay! Forlorn of thee, Whither shall I betake me, where subsist? While yet we live, (Scarce one Short Hour perhaps) Between us two let there be peace, &c.

ADAM's Reconcilement to her is work'd up in the fame Spirit of Tenderness. Eve afterwards proposes to her Husband, in the Blindness of her Despair, that to prevent their Guilt from descending upon Posterity they should resolve to live Childless; or, if that could not be done, they should seek their own Deaths by violent Methods. As those Sentiments naturally engage the Reader to regard the Mother of Mankind with more than ordinary Commiseration, they likewise contain a very

fine Moral. The Resolution of dying to end our Miseries, does not shew such a degree of Magnanimity as a Resolution to bear them, and submit to the Dispensations of Providence. Our Author has therefore, with great Delicacy, represented Eve as entertaining this Thought,

and Adam as disapproving it."

WE are, in the last place, to consider the imaginary Persons, as Death and Sin, who act a large Part in this Book. Such beautiful extended Allegories are certainly some of the finest Compositions of Genius; but, as I have before observed, are not agreeable to the Nature of an Heroic Poem. This of Sin and Death is very exquisite in its Kind, if not considered as a Part of such a Work. The Truths contain'd in it are so clear and open, that I shall not lose time in explaining them; but shall only observe, that a Reader, who knows the Strength of the English Tongue, will be amazed to think how the Poet could find such apt Words and Phrases to describe the Actions of those two imaginary Persons, and paticularly in that Part where Death is exhibited as forming a Bridge over the

Chaos; a Work furtable to the Genius of Milton.

SINCE the Subject I am upon gives me an Opportunity of speaking more at large of such shadowy and imaginary Persons as may be introduced into Heroic Poems. I shall beg leave to explain myself in a Matter which is curious in its Kind, and which none of the Critice have treated of. It is certain Homer and Virgil are full of imaginary Persons, who are very beautiful in Poetry when they are just shewn, without being engaged in any Series of Action. Homer indeed represents Sleep as a Person. and ascribes a short Part to him in his Iliad; but we must consider, that the we now regard such a Person as intirely shadowy and unsubstantial, the Heathens made Statues of him, placed him in their Temples, and looked upon him as a real Deity. When Homer makes use of other fuch Allegorical Perfons, it is only in short Expresfions, which convey an ordinary Thought to the Mind in the most pleasing manner, and may rather be looked upon as Poetical Phrases, than Allegorical Descriptions. Instead of telling us that Men naturally fly when they are terrified. he introduces the Persons of Flight and Fear, who, he tells us, are inseparable Companions. Instead of faying

that the time was come when spollo ought to have received his Recompence, he tells us, that the Hours brought him his Reward. Instead of describing the Effects which Minerva's Ægis produced in Battle, he tells us, that the Brims of it were encompassed by Terror, Rout, Discord, Fury, Pursuit, Massacre, and Death. In the same Figure of speaking, he represents Victory as following Diamedes; Discord as the Mother of Funerals and Mourning; Venus as dreffed by the Graces; Bellona as wearing Terror and Consternation like a Garment. I might give feveral other Instances out of Homer, as well as a great many out of Virgil. Milton has likewise very often made use of the same way of Speaking, as where he tells us. that Vistory fat on the right Hand of the Meshah when he marched forth against the Rebel Angels; that at the rising of the Sun, the Hours unbarr'd the Gates of Light; that Discord was the Daughter of Sin. Of the same nature are those Expressions, where describing the singing of the Nightingale, he adds, Silence was pleased; and upon the Melliah's bidding Peace to the Chaos, Confusion heard bis Voice. I might add innumerable Instances of our Poet's writing in this beautiful Figure. It is plain that thefe I have mentioned, in which Persons of an imaginary Nature are introduced, are such short Allegories as are not defigned to be taken in the literal Sense, but only to convey particular Circumstances to the Reader, after an unusual and entertaining manner. But when such Persons are introduced as principal Actors, and engaged in a Series of Adventures, they take too much upon them, and are by no means proper for an Heroic Poem, which ought to appear credible in its principal Parts. I cannot forbear therefore thinking that Sin and Death are as improper Agents in a Work of this nature, as Strength and Necesfity in one of the Tragedies of Æschylus, who represented those two Persons nailing down Prometheus to a Rock. for which he has been justly censur'd by the greatest Critics. I do not know any imaginary Person made use of in a more fublime manner of thinking than that in one of the Prophets, who describing God as descending from Heaven. and visiting the Sins of Mankind, adds that dreadful Circumftance, Before bim went the Peftilence. It is certain this imaginary Person might have been describ'd in all her her purple Spots. The Fever might have marched before her, Pain might have flood at her right Hand, Phrenzy on her Left, and Death in her Rear. She might have been introduced as gliding down from the Tail of a Comet, or darted from the Earth in a Flash of Lightning: She might have tainted the Atmosphere with her Breath; the very glaring of her Eyes might have scattered Insection. But I believe every Reader will think, that in such sub-lime Writings the mentioning of her, as it is done in Scripture, has something in it more just, as well as great, than all that the most fanciful Poet could have bestowed upon her in the Richness of his Imagination.

EFONOMER PROPER

No 358 Monday, April 21.

Desipere in loco. Hor. Od. 12. l. 4. v. ult. Tis Wisdom's part sometimes to play the Fool.

HALRES Lilly attended me the other Day, and made me a Present of a large Sheet of Paper, or which is delineated a Pavement in Mosaic Work. lately discovered at Stansfield near Woodstock. A Person who has so much the Gift of Speech as Mr. Lilly, and can carry on a Discourse without a Reply, had great Opportunity on that Occasion to expatiate upon so fine a Piece of Antiquity. Among other things, I remember, he gave me his Opinion, which he drew from the Ornaments of the Work, That this was the Floor of a Room dedicated to Mirth and Concord. Viewing this Work made my Fancy run over the many gay Expressions I have read in ancient Authors, which contained Invitations to lay afide Care and Anxiety, and give a Loofe to that pleasing Forgetfulness wherein Men put off their Characters of Business, and enjoy their very Selves. These Hours were generally passed in Rooms adorned for that purpose, and set out in such a manner, as the Objects all around the Company gladdened their Hearts; which joined to the chearful Looks of well chosen and agreeable Friends, gave new Vigour to the Airy, produced the latent Fire of the Modest, and gave Grace to the flow Humour of the Referred. A judicious Mixture of fuch Company, crowned with Chaplets of Flowers, and the whole Apartment glittering with gay Lights, chear'd with a Profusion of Roses, artificial Falls of Water, and Intervals of foft Notes to Songs of Love and Wine, suspended the Cares of human Life, and made a Festival of mutual Kindness. Such Parties of Pleasure as these, and the Reports of the agreeable Passages in their Jolities, have in all Ages awakened the dull Part of Mankind to pretend to Mirth and Good-Humour, without Capacity for such Entertainments; for if I may be allowed to fay fo, there are an hundred Men fit for any Employment, to one who is capable of passing a Night in the Company of the first Taste, without shocking any Member of the Society, over-rating his own Part of the Conversation, but equally receiving and contributing to the Pleasure of the whole Company. When one confiders fuch Collections of Companions in past Times, and fuch as one might name in the present Age, with how much Spleen must a Man needs reslect upon the aukward Gaiety of those who affect the Frolick with an ill Grace? I have a Letter from a Correspondent of mine, who defires me to admonish all loud, mischievous, airy, dull Companions, that they are mistaken in what they call a Frolick. Irregularity in itself is not what creates Pleasure and Mirth; but to see a Man who knows what Rule and Decency are, descend from them agreeably in our Company, is what denominates him a pleafant Companion. Instead of that, you find many whose Mirth confifts only in doing Things which do not become them, with a fecret Consciousness that all the World know they know better: To this is always added fomething mifchievous to themselves or others. I have heard of some very merry Fellows among whom the Frolick was started, and passed by a great Majority, that every Man should immediately draw a Tooth after which they have gone in a Body and smoked a Cobler. The same Company, at another Night has each Man burned his Cravat; and one perhaps, whose Estate would bear it, has thrown a long Wig and laced Hat into the same Fire. Thus they have jested jefted themselves stark naked, and ran into the Streets. and frighted Women very successfully. There is no Inhabitant of any standing in Covent Garden, but can tell you a hundred good Humours, where People have come off with little Bloodshed, and yet scoured all the witty Hours of the Night! I know a Gentleman that has feveral Wounds in the Head by Watch-Poles, and has beenthrice run through the Body to carry on a good Jeft: He is very old for a Man of so much good Humour; but to this day he is feldom merry, but he has Occafion to be valiant at the same time. But by the Favour of these Gentlemen, I am humbly of Opinion, that a Man may be a very witty Man, and never offend one Statute of this Kingdom, not excepting even that of

Stabbing.

THE Writers of Plays have what they call Unity of Time and Place to give a Juftness to their Representation; and it would not be amife if all who pretend to be Companions, would confine their Actions to the Place of meeting: For a Prolick carried farther may be better performed by other Animals than Men. It is not to rid much Ground, or do much Mischief, that should denominate a pleasant Fellow; but that is truly Frolick which is the Play of the Mind, and confifts of various and unforced Sallies of Imagination. Festivity of Spirit is a very uncommon Talent, and must proceed from an Assemblage of agreeable Qualities in the same Person. There are some few whom I think peculiarly happy in it; but it is a Talent one cannot name in a Man, especially when one confiders that it is never very graceful but where it is regarded by him who possesses it in the fecond Place. The best Man that I know of for heightening the Revel-Gaiety of a Company, is Easteourt, whose Jovial Humour diffuses itself from the highest Person at an Entertainment to the meanest Waiter. Merry Tales, accompanied with apt Gestures and lively Representations of Circumstances and Persons, beguile the gravest Mind into a Consent to be as humourous as him-Add to this, that when a Man is in his good Graces, he has a Mimickry that does not debase the Person he represents; but which, taking from the Gravity of the Character, adds to the Agreeableness of it. This pleasant Fellow gives one some Idea of the ancient Pantonime, who is said to have given the Audience, in Dumbshow, an exact Idea of any Character or Passion, or an intelligible Relation of any public Occurrence, with no other Expression than that of his Looks and Gestures. If all, who have been obliged to these Talents in Easteoner, will be at Love for Love to morrow Night, they will but pay him what they owe him, at so easy a Rate as being present at a Play which no body would omit seeing, that had, or had not ever seen it before. T



No 359 Tuesday, April 22.

Torva leæna lupum sequitur, lupus ipse capellam; Florentem cytisum sequitur lasciva capella.

Virg. Ecl. 2. v. 63.

The greedy Lioness the Wolf pursues, The Wolf the Kid, the wanton Kid the Browse.

DRYDEN?

S we were at the Club last Night, I observed my old Friend Sir Roger, contrary to his usual Custom, fat very filent, and instead of minding what was faid by the Company, was whiffling to himself in a very thoughtful Mood, and playing with a Cork. I jogg'd Sir Andrew Freerort who fat between us; and as we were both observing him, we saw the Knight shake his Head, and heard him fay to himself, A foolist Woman! I can't believe it. Sir Andrew gave him a gentle pat upon the Shoulder, and offered to lay him a Bottle of Wine that he was thinking of the Widow. My old Friend started, and recovering out of his brown Study, told Sir ANDREW that once in his Life he had been in the right. In short, after some little Hesitation, Sir Ro-GER told us in the Fulness of his Heart that he had just received a Letter from his Steward, which acquainted him that his old Rival and Antagomit in the Country, Sir David Dundrum, had been making a Visit to the Widow.

Widow. However, says Sir R o G E R, I can never think that she'll have a Man that's half a Year older than I

am, and a noted Republican into the bargain.

WILL HONEYCOMB, who looks upon Love as his particular Province, interrupting our Friend with a janty Laugh; I thought, Knight, fays he, thou hadfi lived long enough in the World, not to pin thy Happiness upon one that is a Woman and a Widow. I think that without Vanity I may pretend to know as much of the Female World as any Man in Great-Britain, tho' the chief of my Knowledge consists in this, that they are not to be known. Will immediately, with his usual Fluency, rambled into an Account of his own Amours. I am now, says he, upon the Verge of Fifty, (tho' by the way we all knew he was turn'd of Threescore.) You may easily guess, continu'd Will, that I have not lived so long in the World without having had some Thoughts of settling in it, as the Phrase is. To tell you truly, I have several times tried my Fortune that way, tho' I can't much boast of my Success.

I made my first Addresses to a young Lady in the Country; but when I thought things were pretty well drawing to a Conclusion, her Father happening to hear that I had formerly boarded with a Surgeon, the old Put forbid me his House, and within a Fortnight after married his Daughter to a Fox-hunter in the Neighbour-

bood.

I made my next Application to a Widow, and attacked her so briskly, that I thought myself within a Fortnight of her. As I waited upon her one Morning, she told me, that she intended to keep her Ready Money and Jointure in her own Hand, and desired me to call upon her Attorney in Lions-Inn, who would adjust with me what it was proper for me to add to it. I was so rebussed by this Overture, that I never inquired either for her or her Attorney afterwards.

A few Months after I addressed myself to a young Lady, who was an only Daughter, and of a good Family: I danced with her at several Balls, squeez'd her by the Hand, said soft things to her, and in short made no doubt of her Heart; and tho' my Fortune was not equal to hers, I was in hopes that her fond Father would

not deny her the Man she had fixed her Assections upon. But as I went one Day to the House in order to break the matter to him, I found the whole Family in Consussion, and heard to my unspeakable Surprise, that Miss Jenny was that very Morning run away with the Butler.

I then courted a second Widow, and am at a loss to this Day how I came to miss her, for she had often commended my Person and Behaviour. Her Maid indeed told me one Day, that her Mistress had said she never saw a Gentleman with such a spindle Pair of Legs as Mr. Honercomb.

AFTER this I laid fiege to four Heiresses successively, and being a handsom young Dog in those Days, quickly made a Breach in their Hearts; but I don't know how it came to pass, tho' I seldom failed of getting the Daughters Consent, I could never in my Life

get the old People on my fide.

I could give you an Account of a thousand other unfuccessful Attempts, particularly of one which I made some Years since upon an old Woman, whom I had certainly borne away with flying Colours, if her Relations had not come pouring in to her Assistance from all Parts of England; nay, I believe I should have got her at last, had not she been carried off by a hard Frost.

AS WILL'S Transitions are extremely quick, he turn'd from Sir Roger, and applying himself to me, told me there was a Passage in the Book I had considered last baturday, which deserved to be writ in Letters of Gold: and taking out a Pocket-Milton, read the sollowing Lines, which are Part of one of Adam's Speeches

to Eve after the Fall.

Creator wife! that peopled bigbest Heav'n
With Spirits masculine, create at last
This Novelty on Earth, this fair Desect
Of Nature? and not fill the World at once
With Men, as Angels, without Feminine?
Or find some other way to generate
Mankind? This Mischief had not then befall'n,
And more that shall befall, innumerable

Disturbances on Earth through Female Snares.

And strait Conjunction with this Sex: for either

He never shall find out sit Mate; but such

As some missortune brings him, or mislake;

Or, whom he quishes most, shall seldem gain

Through her perverseness; but shall see her gain'd

By a far worse: or is she love, withheld

By Parents; or his happiest Choice too late

Shall meet already link'd, and Wedlock-bound

To a fell Adversary, his Hate or Shame;

Which infinite Calamity shall cause

To human Life, and houshold Peace confound.

Sir Roger listned to this Passage with great Attention, and desiring Mr. Honeycome to fold down a Leaf at the Place, and lend him his Book, the Knight put it up in his Pocket, and told us that he would read over those Verses again before he went to Bed. X



Nº 360 Wednesday, April 23.

Plus poscente ferent. Hor. Epist. 17. 1. 1. v.43.

The Man that's filent, nor proclaims his Want, Gets more than him that makes a loud Complaint.

CREECH.

Have nothing to do with the Business of this Day, any further than affixing the piece of Latin on the Head of my Paper; which I think a Motto not unfuitable, fince if Silence of our Poverty is a Recommendation, still more commendable is his Modesty who conceals it by a decent Dress.

Mr. SPECTATOR,

THERE is an Evil under the Sun which has not yet come within your Speculation, and is, the Censure, Disesteem, and Contempt which some young Fellows meet with from particular Persons, for the reasonable

fonable Methods they take to avoid them in general. This is by appearing in a better Dress, than may feem to a Relation regularly confiftent with a small Fortune: and therefore may occasion a Judgment of a suitable Extravagance in other Particulars: But the Difadvantage with which the Man of narrow Circumstances acts and speaks, is so feelingly set forth in a little Book called The Christian Hero, that the appearing to be otherwise is not only pardonable but necessary. Every one knows the hurry of Conclusions that are made in contempt of a Person that appears to be calamitous, which makes it very excusable to prepare one's felf for the Company of those that are of a fuperior Quality and Fortune, by appearing to be in a better Condition than one is, fo far as fuch Appearance

shall not make us really of worse.

'IT is a Justice due to the Character of one who fuffers hard Reflexions from any particular Person upon this account, that such Persons would inquire into his manner of spending his Time; of which, tho no further Information can be had than that he remains for many Hours in his Chamber, yet if this is cleared, to imagine that a reasonable Creature wrung with a narrow Fortune does not make the best use of this Retirement. would be a Conclusion extremely uncharitable. From what has, or will be faid, I hope no Confequence can be extorted, implying, that I would have any young Fellow spend more time than the common Leisure which his Studies require, or more Money than his Fortune or Allowance may admit of, in the purfuit of an Acquaintance with his Betters: For as to his Time the gross of that ought to be facred to more substantial Acquifitions; for each irrevocable Moment of which he ought to believe he stands religionsly accountable. And as to his Drefs, I shall engage myself no further than in the modest Defence of two plain Suits a Year: For being perfectly fatisfied in Eutrapelus's Contrivance of making a Mobock of a Man, by prefenting him with Lac'd and embroider'd Suits, I would by no means be thought to controvert the Conceit, by infinuating the Advantages of Poppery. It is an Affertion which ad-' mits of much Proof, that a Stranger of tolerable Sense drefs'd dres'd like a Gentleman, will be better receiv'd by those of Quality above him, than one of much better Parts, whose dress is regulated by the rigid Notions of Frugality. A Man's Appearance falls within the Cenfure of every one that sees him; his Parts and Learning very sew are Judges of; and even upon these sew, they can't at first be well intruded; for Policy and Good-Breeding will counsel him to be reserved among Strangers, and to support himself only by the common Spirit of Conversation. Indeed among the injudicious, the Words Delicacy, Idiom, fine Images, Structure of Periods, Genius, Fire, and the rest, made use of with a frugal and comely Gravity, will maintain the Figure of immense Reading, and the Depth of Criticism.

· ALL Gentlemen of Fortune, at least the young and middle-aged, are apt to pride themselves a little too much upon their Dress, and consequently to value others in some measure upon the same Consideration. · With what Confusion is a Man of Figure obliged to return the Civilities of the Hat to a Person whose Air and Attire hardly intitle him to it? For whom nevertheless the other has a particular Esteem, tho' he is asham'd to have it challenged in so public a manner. It must be allowed, that any young Fellow that af-· fects to dress and appear genteelly, might with artificial Management fave ten Pound a Year; as instead of fine Holland he might mourn in Sackcloth, and in other Particulars be proportionably shabby: But of what Service would this Sum be to avert any Misfortune, whilst it would leave him deserted by the little good Acquaintance he has, and prevent his gaining any other? As the appearance of an easy · Fortune is necessary towards making one, I don't know but it might be of advantage fometimes to throw into one's Discourse certain Exclamations about Bank-Stock, and to shew a marvellous Surprise ' upon its Fall, as well as the most affected Triumph upon its Rife. The Veneration and Respect which the Practice of all Ages has preserved to Appearances, without doubt suggested to our Tradesmen that wife and politic Custom, to apply and recommend themselves to the Public by all those Decorations upon

their Sign-posts and Houses, which the most eminent Hands in the Neighbourhood can furnish them with. What can be more attractive to a Man of Letters, than that immense Erudition of all Ages and Languages, which a kilful Bookfeller, in conjunction with a Painter. shall image upon his Column and the Extremities of his Shop? The same Spirit of maintaining a handsom Appearance reigns among the grave and folid Apprentices of the Law, (here I could be particularly dull in proving the Word Apprentice to be fignificant of a Barrifter) and you may eafily diftinguish who has most lately made his Pretentions to Bufiness, by the whitest and most ornamental Frame of his Window: If indeed the Chamber is a Ground-Room, and has Rails before it, the Finery is of necessity more extended, and the Pomp of Bufiness better maintain'd. And what can be a greater Indication of the Dignity of Drefs, than that burdensom Finery which is the regular Habit of our Judges, Nobles, and Bishops, with which upon certain Days we see them incumbered? And though it may be faid, this is awful, and necessary for the Dignity of the State, yet the wifest of them have been remarkable, before they arrived at their present Stations, for being very well dreffed Persons. As to my own part, I am near Thirty; and fince I left School have not been idle, which is a modern Phrase for having studied hard. I brought off a clean System of Moral Philosophy, and a tolerable largon of Metaphyficks from the Univerfity; fince that, I have been engaged in the clearing part of the perplex'd Stile and Matter of the Law. which so hereditarily descends to all its Professors. To all which fevere Studies. I have thrown in, at proper Interims, the pretty Learning of the Classics. Notwithstanding which, I am what Shakespear calls A fellow of no Mark or Likelihood; which makes me understand the more fully, that since the regular Methods of making Friends and a Fortune by the mere Force of a Profession is so very slow and uncertain, a Man should take all reasonable Opportunities, by enlarging a good Acquaintance, to court that Time and Chance which is faid to happen to every Man.

CONTROL DESCRIPTION OF THE PARTY OF THE PART

Nº 361 Thursday, April 24.

Tartaream intendit vocem, qua pro tinus omnis
Contremuit domus—— Virg. Æn. 7. v. 514.

The Blast Tartarean spreads its Notes around; The House astonish'd trembles at the Sound.

I Have lately received the following Letter from a Country Gentleman.

Mr. SPECTATOR.

HE Night before I left London I went to fee a Play. called The Humorous Lieutenant. Upon the Rifing of the Curtain I was very much furprised with the great Confort of Cat-calls which was exhibited that Evening, and began to think with myfelf that I had made a mistake, and gone to a Music-Meeting instead of the Play-house. It appeared indeed a little odd to me to see so many Persons of Quality of both Sexes affembled together at a kind of Caterwawl. ing; for I cannot look upon that Performance to have been any thing better, whatever the Musicians themfelves might think of it. As I had no Acquaintance in the House to ask Questions of, and was forced to go out of Town early the next Morning, I could not learn the Secret of this Matter. What I would therefore defire of you, is, to give me some Account of this frange Instrument which I found the Company called a Cat-call; and particularly to let me know whether it be a piece of Music lately come from Italy. For my own part, to be free with you, I would rather hear an English Fiddle: though I durst not shew my Dislike whilst I was in the Play-house, it being my Chance to fit the very next Man to one of the Performers. I am, SIR,

Your most affectionate Friend and Servant,

John Shallow, Efq;

IN compliance with Squire Shallow's Request, I defign this Paper as a Differtation upon the Cat-call. In order to make myself a Master of the Subject, I purchased one the Beginning of last Week, though not without great difficulty, being inform'd at two or three Toyshops that the Players had lately bought them all up. I have fince consulted many learned Antiquaries in relation to its Original, and find them very much divided among themfelves upon that Particular. A Fellow of the Royal Society, who is my good Friend, and a great Proficient in the Mathematical Part of Music, concludes from the Simplicity of its Make, and the Uniformity of its Sound, that the Cat-call is older than any of the Inventions of Jubal. He observes very well, that Musical Instruments took their first Rife from the Notes of Birds, and other melodious Animals; and what, fays he, was more natural than for the first Ages of Mankind to imitate the Voice of a Cat that lived under the same Roof with them? He added, that the Cat had contributed more to Harmony than any other Animal; as we are not only beholden to her for this Wind Instrument, but for our String-Music in general.

ANOTHER Virtuoso of my Acquaintance will not allow the Cat-call to be older than Thespis, and is apt to think it appeared in the World soon after the ancient Comedy; for which reason it has still a place in our Dramatic Entertainments. Nor must I here omit what a very curious Gentleman, who is lately return'd from his Travels, has more than once assured me, namely, that there was lately dug up at Rome the Statue of a Momus, who holds an Instrument in his Right-hand very

much refembling our modern Cat-call.

THERE are others who afcribe this Invention to Orpheus, and look upon the Cat-call to be one of those Instruments which that famous Musician made use of to draw the Beasts about him. It is certain, that the Rosting of a Cat does not call together a greater Audience of that Species than this Instrument, if dexterously play'd upon in proper Time and Place.

BUT notwithstanding these various and learned Conjectures, I cannot forbear thinking that the Cat-call is originally a Piece of English Music. Its Resemblance to H 2

the Voice of some of our British Songsters, as well as the Use of it, which is peculiar to our Nation, confirms me in this Opinion. It has at least received great Improvements among us, whether we consider the Instrument itfelf, or those feveral Quavers and Graces which are thrown into the playing of it. Every one might be fenfible of this, who heard that remarkable over-grown Catcall which was placed in the Centre of the Pit, and prefided over all the rest at the celebrated Performance lately exhibited in Drury-Lane.

HAVING faid thus much concerning the Original of the Cat-call, we are in the next place to confider the Use of it. The Cat-call exerts itself to most advantage in the British Theatre: It very much improves the Sound of Nonfense, and often goes along with the Voice of the Actor who pronounces it, as the Violin or Harpficord

accompanies the Italian Recitativo.

IT has often supplied the Place of the ancient Chorus. in the Words of Mr. *** In short, a bad Poet has as great an Antipathy to a Cat-call, as many People have to a real Cat.

Mr. Collier, in his ingenious Essay upon Music, has the

following Paffage:

I believe it is possible to invent an Instrument that shall have a quite contrary Effect to those Martial ones now in use: An Instrument that shall fink the Spirits, and shake the Nerves, and curdle the Blood, and inspire Despair, and Cowardise and Consternation, at a surprising rate. Tis probable the Roaring of Lions, the Warbling of Cats and Scritch-Owls, together with a mixture of the Howling of Dogs, judiciously imitated and compounded, might go a great way in this Invention. Whether such Anti-Music as this might not be of Service in a Camp, I shall leave to the Military Men to confider.

WHAT this learned Gentleman supposes in Speculation, I have known actually verified in Practice. The Cat-call has firuck a Damp into Generals, and frighted Heroes off the Stage. At the first Sound of it I have seen a Crowned Head tremble, and a Princess fall into Fits. The Humorous Lieutenant himself could not stand it; nay, I am told that even Almanzor looked like a Mouse, and trembled at the Voice of this terrifying Instrument.

AS it is of a Dramatic Nature, and peculiarly appropriated to the Stage, I can by no means approve the Chought of that angry Lover, who, after an unsuccessful Pursuit of some Years, took leave of his Mistress in a Serenade of Cat-calls.

I must conclude this Paper with the Account I have lately received of an ingenious Artist, who has long studied this Instrument, and is very well versed in all the Rules of the Drama. He teaches to play on it by Book, and to express by it the whole Art of Criticism. He has his Bass and his Treble Cat-call; the former for Tragedy, the latter for Comedy; only in Tragi-Comedies they may both play together in Confort. He has a particular Squeak to denote the Violation of each of the Unities, and has different Sounds to shew whether he aims at the Poet or the Player. In fhort, he teaches the Smut-note, the Fustian-note, the Stupid-note, and has composed a kind of Air that may serve as an Act-tune to an incorrigible Play, and which takes in the whole Compais of the Cat-call.

Nº 362 Friday, April 25.

Laudibus arguitur vini vinofus - Hor. Ep. 19.1.1. v. 6. The Man, who praises Drinking, stands from thence Convict a Sot on his own Evidence.

Mr. SPECTATOR.

Temple, April 24.

CEVERAL of my Friends were this Morning got together over a Dish of Tea in very good Health. though we had celebrated Yesterday with more Glasses than we could have dispensed with, had we not been beholden to Brooke and Hillier. In gratitude therefore to those good Citizens, I am, in the Name of the Company, to accuse you of great Negligence in overlooking their Merit, who have imported true and generous Wine, and taken care that it should not be adulterated by the Retailers before it comes to the Tables of private Families, or the Clubs of honest Fel-H 3

· lows. I cannot imagine how a Spectaron can be " supposed to do his Duty, without frequent Resumption of such Subjects as concern our Health, the first thing so be regarded, if we have a mind to relish any thing else. It would therefore very well become your Spectatorial Vigilance, to give it in Orders to your Officer for inspecting Signs, that in his March he would look into the Itinerants who deal in Provisions, and inquire where they buy their feveral Wares. Ever fince the Decease of Cully-Mully-Puff of agreeable and noisy " Memory, I cannot fay I have observed any thing fold ' in Carts, or carried by Horse or As, or in fine, in any moving Market, which is not perish'd or putrified; witness the Wheel-barrows of rotten Raisins, Almonds, Figs, and Currents, which you fee vended by a Merchant dreffed in a second-hand Suit of a Foot-· Soldier. You should consider that a Child may be poisoned for the Worth of a Farthing; but except his poor Parents fend to one certain Doctor in Town, they can have no Advice for him under a Guinea. When Poisons are thus cheap, and Medicines thus dear, how can you be negligent in inspecting what we eat and drink, or take no notice of such as the abovementioned Citizens, who have been fo ferviceable to us of late in that particular? It was a Custom among the old Romans, to do him particular Honours who · had faved the Life of a Citizen; how much more does the World owe to those who prevent the Death of . Multitudes? As these Men deserve well of your Office, fo such as act to the detriment of our Health. · you ought to represent to themselves and their Fellow-· Subjects in the Colours which they deferve to wear. · I think it would be for the public Good, that all · who vend Wines should be under Oaths in that behalf. · The Chairman at a Quarter Sessions should inform the · Country, that the Vintner, who mixes Wine to his · Customers, shall (upon proof that the Drinker thereof died within a Year and a Day after taking it) be deem'd guilty of wilful Murder, and the Jury shall be instructed to inquire and present such Delinquents ac-· cordingly. It is no Mitigation of the Crime, nor will it be conceived that it can be brought in Chance-Med' ley or Man-Slaughter, upon proof that it shall appear Wine joined to Wine, or right Herefordsbire poured into Port O Port; but his felling it for one thing, knowing it to be another, must justly bear the foresaid Guilt of " wilful Murder: For that he, the faid Vintner, did an " unlawful Act willingly in the false Mixture, and is therefore with Equity liable to all the Pains to which a Man would be, if it were proved he defigned only to run a Man through the Arm, whom he whipped through the Lungs. This is my third Year at the Temple, and this is or should be Law. An ill Intention well proved should " meet with no Alleviation, because it out ran itself. There annot be too great Severity used against the Injustice as " well as Cruelty of those who play with Mens Lives, by preparing Liquors, whose Nature, for ought they know, may be noxious when mixed, tho' innocent when apart: And Brooke and Hillier, who have infured our Safety at our Meals, and driven Jealousy from our Cups in Conversation, deserve the Custom and Thanks of the whole Town; and it is your duty to remind them of I am, SIR, • the Obligation.

Your bumble Servant,

Tom Pottle.

Mr. SPECTATOR,

I Am a Person who was long immured in a College, read much, saw little; so that I knew no more of the World than what a Lecture or View of the Map ' taught me. By this means I improved in my Study, but became unpleasant in Conversation. By conversing generally with the Dead, I grew almost unfit for the Society of the Living; fo by a long Confinement I contracted an ungainly Aversion to Conversation, and ever discoursed with Pain to myself, and little Entertainment to others. At last I was in some measure made fenfible of my failing, and the Mortification of never being fpoke to, or speaking, unless the Discourse ran upon Books, put me upon forcing myself amongst "Men. I immediately affected the politest Company, by the frequent use of which I hoped to wear off the Ruft I had contracted; but by an uncouth Imitation of Men used to act in public, I get no further H 4

than to discover I had a mind to appear a finer thing

than I really was.

' SUCH I was and fuch was my Condition, when I became an ardent Lover, and passionate Admirer of the beauteous Belinda: Then it was that I really began to improve. This Passion changed all my Fears and Diffidences in my general Behaviour to the fole Concern of pleasing her. I had not now to study the Action of a Gentleman; but Love possessing all my Thoughts, made me truly be the thing I had a mind to appear. My Thoughts grew free and generous, and the Ambition to be agreeable to her I admired, produced in my Carriage a faint Similitude of that disengaged Manner of my Be-The way we are in at present is, that she sees my Passion, and sees I at present forbear speaking of it through prudential Regards. This Respect to her she returns with much Civility, and makes my Value for heras little a Misfortune to me as is confishent with Difcretion. She fings very charmingly, and is readier to do for at my Request, because she knows I love her: She will dance with me rather than another for the same reason, My Fortune must alter from what it is, before I can speak my Heart to her; and her Circumstances are not confiderable enough to make up for the narrowness of mine. But I write to you now, only to give you the Character of Belinda, as a Woman that has Address enough to demonstrate a Gratitude to her Lover, without giving him Hopes of Success in his Passion. Belinda has from a great Wit, govern'd by as great Prudence, and both adorned with Innocence, the Happiness of always being ready to discover her real Thoughts. She has many of us, who are now her Admirers; but her Treatment of us is so just and proportioned to our Merit towards her, and what we are in ourfelves, that I protest to you, I have neither Jealousy nor Hatred toward my Rivals. Such is her Goodness, and the Acknowledgment of every Man who admires her. that he thinks he ought to believe she will take him who best deserves her. I will not say that this Peace among us is not owing to Self-Love, which prompts each to think himself the best Deserver; I think there is fomething uncommon and worthy of Imitation in ' this

- this Lady's Character. If you will please to print my Letter, you will oblige the little Fraternity of happy
- ! Rivals, and in a more particular manner,

SIR,

Your most bumble Servant,

T

Will Cymon:

CALL SAME CONTROL TO A

Nº 363 Saturday, April 26.

Luctus, ubique pavor, & plurima Mortis imago.
Virg. An. 2. v. 368.

All Parts refound with Tumults, Plaints, and Fears, And grifty Death in Jundry Shapes appears.

DRYDEN.

ILTO N has shewn a wonderful Art in describing that variety of Passions, which arise in our first Parents upon the Breach of the Commandment that had been given them. We see them gradually passing from the Triumph of their Guilt thro' Remorse, Shame, Despair, Contrition, Prayer and Hope, to a perfect and complete Repentance. At the end of the tenth Book they are represented as prostrating themselves upon the Ground, and watering the Earth with their Tears: To which the Poet joins this beautiful Circumstance, that they offer'd up their penitential Prayers, on the very Place where their Judge appeared to them when he pronounced their Sentence.

They forth with to the place
Repairing where he judg'd them, prostrate fell
Before him Reverent, and both confess'd
Humbly their Faults, and Pardon begg'd, with Tears
Watering the Ground—

THERE is a Beauty of the same kind in a Tragedy of Sopbocles, where Oedipus, after having put out his own Eyes, instead of breaking his Neck from the Palace-H 5

Battlements

Battlements (which furnishes so elegant an Entertainment for our English Audience) defires that he may be conducted to Mount Citheron, in order to end his Life in that very Place where he was exposed in his Infancy, and where he should then have died, had the Will of his Parents been executed.

AS the Author never fails to give a poetical Turn to his Sentiments, he describes in the Beginning of this Book the Acceptance which these their Prayers met with, in a short Allegory, form'd upon that beautiful Passage in holy Writ: And another Angel came and flood at the Altar. baving a golden Genser; and there was given unto him much Incense, that he should offer it with the Prayers of all Saints upon the golden Altar, which was before the Throne: And the Smoke of the Incense, which came with the Prayers of the Saints, ascended up before God.

-To Heav'n their Prayers Flew up, nor mis'd the Way, by envious Winds Blown wagabond or frustrate: in they pass'd Dimensionless through heav'nly Doors, then clad With Incense, where the golden Altar fumed, By their great Intercessor, came in fight Before the Father's Throne -

WE have the same Thought expressed a second time in the Intercession of the Messiah, which is conceived in

very emphatical Sentiments and Expressions.

AMONG the poetical Parts of Scripture, which Milton has fo finely wrought into this Part of his Narration, I must not omit that wherein Ezekiel, speaking of the Angels who appeared to him in a Vision, adds. that every one had four Faces, and that their whole Bedies. and their Backs, and their Hands, and their Wings were full of Eyes round about.

-The Cohort bright Of watchful Cherubim, four Faces each Had, like a double Janus, all their Shape Spangled with Eyes -

THE affembling of all the Angels of Heaven to hear the solema Decree passed upon Man, is represented in very lively Ideas. The Almighty is here described as remembring

membring Mercy in the midst of Judgment, and commanding Misbael to deliver his Message in the mildest Terms, lest the Spirit of Man, which was already broken with the Sense of his Guilt and Misery, should fail before him.

At the sad Sentence rigorously urg'd,
For I behold them softned, and with Tears
Bewailing their Excess, all Terror bide.

THE Conference of Adam and Eve is full of moving Sentiments. Upon their going abroad after the melancholy Night which they had passed together, they discover the Lion and the Eagle pursuing each of them their Prey towards the Eastern Gates of Paradise. There is a double Beauty in this Incident, not only as it prefents great and just Omens, which are always agreeable in Poetry, but as it expresses that Enmity which was now produced in the Animal Creation. The Poet to shew the like Changes in Nature, as well as to grace his Fable with a noble Prodigy, represents the Sun in an Eclipse. This particular Incident has likewise a fine Effect upon the Imagination of the Reader, in regard to what follows; for at the fame time that the Sun is under an Eclipse, a bright Cloud descends in the Western Quarter of the Heavens, filled with an Hoft of Angels, and more luminous than the Sun itself. The whole Theatre of Nature is darkned, that this glorious Machine may appear in all its Lustre and Magnificence.

Darkness ere Day's mid-course? and morning Light
More orient in that Western Cloud that draws
O'er the blue Firmament a radiant White,
And slow descends with something Heav'nly fraught?
He err'd not, for by this the heav'nly Bands
Down from a Sky of Jasper lighted now
In Paradise, and on a Hill made halt;
A glorious Apparition—

I need not observe how properly this Author, who always suits his Parts to the Actors whom he introduces, has employed Mithael in the Expussion of our first Parents from

from Paradise. The Archangel on this occasion neither appears in his proper Shape, nor in that familiar manner with which Raphael the sociable Spirit entertained the Father of Mankind before the Fall. His Person, his Port, and Behaviour, are suitable to a Spirit of the highest Rank, and exquisitely describ'd in the following Passage.

Not in his Shape Celestial; but as Man Clad to meet Man: over his lucid Arms A Military Vest of Purple slow'd, Livelier than Melibocan, or the Grain Of Sarra, aworn by Kings and Heroes old, In time of Truce: Iris had dipt the Woof: His starry Helm, unbuckled, show'd him prime In Manhood where Youth ended; by his side, As in a glistring Zodiac hung the Saword, Satan's dire dread, and in his Hand the Spear. Adam bow'd low, he Kingly from his State Inclined not, but his coming thus declared.

Eve's Complaint, upon hearing that she was to be removed from the Garden of Paradise, is wonderfully beautiful: The Sentiments are not only proper to the Subject, but have something in them particularly soft and womanish.

Must I then leave thee, Paradife? Thus leave Thee, native Soil, these happy Walks and Shades. Fit haunt of Gods? Where I had hope to spend Quiet, though fad, the respite of that Day That must be mortal to us both. O Flow'rs. That never will in other Climate grow, My early Visitation, and my last At Even, which I bred up with tender Hand From the first opening Bud, and gave you Names; Who now shall rear you to the Sun, or rank Your Tribes, and water from th' ambrofial Fount? Thee, lastly, nuptial Bower, by me adorn'd With what to Sight or Smell was fweet; from thes How shall I part, and whither wander down Into a lower World, to this obscure And wild? how shall we breathe in other Air Less pure, accustom'd to immortal Fruits?

AD AM's

ADAM's Speech abounds with Thoughts which are equally moving, but of a more masculine and elevated Turn. Nothing can be conceived more sublime and poetical than the following Passage in it.

This most afflicts me, that departing hence As from his Face I shall be hid, deprived His bleffed Count'nance; bere I could frequent, With Worship, place by place where be wouchsafed Presence Divine; and to my Sons relate, On this Mount be appeared, under this Tree Stood visible, among these Pines his Voice I beard; bere with bim at this Fountain talk'd So many grateful Altars I would rear Of graffy Turf, and pile up every Stone Of luftre from the Brook, in memory Or Monument to Ages, and thereon Offer sweet-smelling Gums and Fruits and Flow'rs In yonder nether World, where shall I seek His bright Appearances, or Footsteps trace?

For though I sted him angry, yet recalld To Life prolong'd and promised Race, I now Gladly behold though but his utmost Skirts Of Glory, and far off his Steps adore.

Mount of Paradise, and lays before him a whole Hemisphere, as a proper Stage for those Visions which were to be represented on it. I have before observed how the Plan of Milton's Poem is in many Particulars greater than that of the Iliad or Eneid. Virgil's Hero, in the last of these Poems, is entertained with a Sight of all those who are to descend from him; but though that Episode is justly admired as one of the noblest Designs in the whole Eneid, every one must allow that this of Milton is of a much higher Nature. Adam's Vision is not confined to any particular Tribe of Mankind, but extends to the whole Species.

IN this great Review which Adam takes of all his Sons and Daughters, the first Objects he is presented with exhibit to him the Story of Cain and Abel, which is drawn together with much Closeness and Propriety of Expression. That Curiosity and natural Horror which

arises in Adam at the Sight of the first dying Man, is touched with great Beauty.

But have I now feen Death? Is this the way I must return to native Dust? O Sight Of Terror foul, and ugly to behold, Horrid to think, how horrible to feel!

THE second Vision sets before him the Image of Death in a great Variety of Appearances. The Angel, to give him a general Idea of those Effects which his Guilt had brought upon his Posterity, places before him a large Hospital or Lazar-House, fill'd with Persons lying under all kinds of mortal Diseases. How finely has the Poet told us that the fick Persons languished under lingring and incurable Distempers, by an apt and judicious use of such imaginary Beings as those I mentioned in my last Saturday's Paper.

Dire was the toffing, deep the Groans; Despair Tended the Sick, busy from Couch to Couch; And over them triumphant Death his Dart Shook, but delay'd to strike, the oft invoked With Vows, as their chief Good and final Hope.

THE Passion, which likewise rifes in Adam on this Occasion, is very natural.

Sight so deform what Heart of Rock could long Dry-eyed behold? Adam could not, but wept, Tho' not of Woman born; Compassion quell d His best of Man, and gave him up to Tears.

THE Discourse between the Angel and Adam, which

follows, abounds with noble Morals.

AS there is nothing more delightful in Poetry, than a Contrast and Opposition of Incidents, the Author, after this melancholy Prospect of Death and Sickness, raises up a Scene of Mirth, Love, and Jollity. The secret Pleasure that steals into Adam's Heart, as he is intent upon this Vision, is imagined with great Delicacy. I must not omit the Description of the loose semale Troop, who seduced the Sons of God, as they are salled in Scripture.

For that fair female Troop thou faw ft, that feeled of Goddesses, so blithe, so smooth, so gay, Tet empty of all Good, wherein consists Woman's domestic Honour, and chief Praise:

Bred only and compleated to the taste of lustful Appetence, to sing, to dance, To dress, and troule the Tongue, and roll the Eye:

To these that sober Race of Men, whose Livee Religious titled them the Sons of God, Shall yield up all their Virtue, all their Fame, Ignobly, to the Trains and to the Smiles Of those fair Atheists—

THE next Vision is of a quite contrary Nature, and filled with the Horrors of War. Adam at the Sight of it melts into Tears, and breaks out in that passonate Speech.

Death's Ministers, not Men, who thus deal Death Inhumanly to Men, and multiply Ten Thousandfold the Sin of him who stew His Brother: for of whom such Massacre Make they but of their Brethren, Men of Men?

MILTON, to keep up an agreeable Variety in his Visions, after having raised in the Mind of his Reader the several Ideas of Terror which are conformable to the Description of War, passes on to those softer Images of Triumphs and Festivals, in that Vision of Lewdness and

Luxury which ushers in the Flood.

As it is visible that the Poet had his Eye upon Ovid's Account of the universal Deluge, the Reader may observe with how much Judgment he has avoided every thing that is redundant or puerile in the Latin Poet. We do not here see the Wolf swimming among the Sheep, nor any of those wanton Imaginations, which Seneca found fault with, as unbecoming the great Catastrophe of Nature. If our Poet has imitated that Verse in which Owid tells us that there was nothing but Sea, and that this Sea had no Shore to it, he has not set the Thought in such a Light as to incur the Censure which Critics have passed upon it. The latter part of that Verse in Ovid is idle and superstuous, but just and beautiful in Milton.

Famque

Jamque mare & tellus nullum discrimen babebant, Nil nist pontus erat, deerant quoque littora ponto.

Ovid. Met. 1. v. 291.

Now Seas and Earth were in confusion lost; A World of Waters, and without a Coast.

DRYDEN.

Sea without Shore

Milton.

IN Milton the former Part of the Description does not forestal the latter. How much more great and solemn on this Occasion is that which follows in our English Poet,

Where Lux'ry late reign'd, Sea-Monsters whelp'd
And stabl'd——

than that in Ovid, where we are told that the Sea-Calfa lay in those Places where the Goats were us'd to browse? The Reader may find several other parallel Passages in the Latin and English Description of the Deluge, wherein our Poet has visibly the Advantage. The Sky's being over-charged with Clouds, the descending of the Rains, the rising of the Seas, and the Appearance of the Rainbow, are such Descriptions as every one must take notice of. The Circumstance relating to Paradise is so finely imagined, and suitable to the Opinions of many learned Authors, that I cannot forbear giving it a Place in this Paper.

Then shall this Mount
Of Paradise by might of Waves be mov'd
Out of his Place, push'd by the borned Flood;
With all his Verdure spoil'd, and Trees adrist
Down the great River to the op'ning Gulf,
And there take root; an Island salt and bare,
The baunt of Seals and Orcs and Sea-Mews clang.

THE Transition which the Poet makes from the Vision of the Deluge, to the Concern it occasioned in Adam, is exquisitely graceful, and copied after Virgil, though the first Thought it introduces is rather in the Spirit of Ovid.

How

How didft thou grieve then, Adam, to behold
The End of all thy Offspring, End so sad,
Depopulation! thee another Flood,
Of Tears and Sorrow a Flood, thee also drown'd
And sunk thee as thy Sons; 'till gently rear'd
By th' Angel, on thy Feet thou stoods at last,
Tho' comfortless, as when a Father mourns
His Children, all in view destroy'd at once.

I have been the more particular in my Quotations out of the eleventh Book of Paradife Loft, because it is not generally reckoned among the most shining Books of this Poem; for which Reason the Reader might be apt to overlook those many Passages in it which deserve our Admiration. The eleventh and twelfth are indeed built upon that single Circumstance of the Removal of our first Parents from Paradife; but the this is not in itself se great a Subject as that in most of the foregoing Books, it is extended and diversished with so many surprising Incidents and pleasing Episodes, that these two last Books can by no means be looked upon as unequal Parts of this Divine Poem. I must further add, that, had not Milton represented our first Parents as driven out of Paradife, his Fall of Man would not have been complete, and consequently his Action would have been impersect.

CASE CAROCARDES CON

Nº 364 Monday, April 28.

Py Rilip & of Hardwick 4712.

Quadrigis petimus bene vivere. Hor. Ep. 11.1. 1. v. 29.

We ride and fail in quest of Happiness.

CREECH.

Mr. SPECTATOR,

A Lady of my Acquaintance, for whom I have too much Respect to be easy while she is doing an indiscreet Action, has given occasion to this Trouble: She is a Widow, to whom the Indulgence of a Tender Husband has intrusted the Management of a very great Fortune, and a Son about fixteen, both which

the is extremely fond of. The Boy has Parts of the. middle fize, neither thining nor despicable, and has passed the common Exercises of his Years with tolerable Advantage, but is withal what you would call a forward Youth: By the Help of this last Qualification, which serves as a Varnish to all the rest, he is enabled to make the hest Use of his Learning, and display it at full length upon all Occasions. Last Summer he distinguished himself two or three times very remarkably, by puzzling the Vicar before an Affembly of most of the Ladies in the Neighbourhood; and from fuch weighty Confiderations as these, as it too often unfortunately falls out, the Mother is become invincibly perfuaded that her Son is a great Scholar; and that to chain him down to the ordinary Methods of Education with others of his Age, would be to cramp his Faculties, and do an irreparable Injury to his won-

derful Capacity. I happened to visit at the House last Week, and missing the young Gentleman at the Tea-Table, where he feldom fails to officiate, could not upon so extraordinary a Circumstance avoid inquiring after him. My Lady told me, he was gone out with her Woman, in order to make some Preparations for their Equipage for that she intended very speedily to carry him to travel. The Oddness of the Expression shock'd me a little; however, I foon recovered myfelf enough to let her know, that all I was willing to understand by it was, that she design'd this Summer to shew her Son his Estate in a distant County, in which he has never yet been. But she soon took care to rob moof that agreeable Mistake, and let me into the whole Affair. enlarged upon young Master's prodigious Improvements, and his comprehensive Knowledge of all Book-Learning; concluding, that it was now high time he 'should be made acquainted with Men and Things; that the had resolved he should make the Tour of France and Haly, but could not bear to have him out of her Sight, and therefore intended to go along with him.

I was going to rally her for so extravagant a Resolution, but found myself not in a fit Humour to meddle with a Subject that demanded the most fost and delicate. Touch imaginable. I was afraid of dropping something that might seem to bear hard either upon the Son's Abilities, or the Mother's Discretion; being sensible that in both these Cases, the supported with all the Powers of Reason, I should, instead of gaining her Ladyship over to my Opinion, only expose myself to her Disesteem: I therefore immediately determined

to refer the whole Matter to the SPECTATOR.

WHEN I came to reflect at Night, as my Custom is, upon the Occurrences of the Day, I could not but beis lieve that this Humour of carrying a Boy to travel in his " Mother's Lap, and that upon pretence of learning Men and Things, is a Case of an extraordinary Nature, and earries on it a particular Stamp of Folly. I did not re-' member to have met with its Parallel within the Compals of my Observation, tho' I could call to mind some not extremely unlike it: From hence my Thoughts took occasion to ramble into the general Notion of travelling, as it is now made a Part of Education. Nothing is more frequent than to take a Lad from Grammar and Taw, and under the Tuition of fome poor Scholar, who is willing to be banish'd for thirty Pounds a Year, and a little Victuals, fend him crying and iniveling into foreign Countries. Thus he spends his time as Children do at Puppet-Shows, and with much the fame Advantage, in staring and gaping at an amazing Variety of Arange things; strange indeed to one who is not prepared to comprehend the Reasons and Meaning of them; whilst he should be laying the solid Foundations of Knowledge in his Mind, and furnishing it with just Rules to direct his future Progress in Life under some fkilful Master of the Art of Instruction.

CAN there be a more aftonishing Thought in Nature, than to consider how Men should fall into so palpable a Mistake? It is a large Field, and may very well exercise a sprightly Genius; but I don't remember you have yet taken a turn in it. I wish, Sir, you would make People understand, that Travel is really the last Step to be taken in the Institution of Youth; and to set out with it, is to begin where they should end.

Parts, is to look into their Customs and Policies, and observe in what Particulars they excel or come short of our own; to unlearn some odd Peculiarities in our Manners, and wear off such aukward Stiffnesses and Affectations in our Behaviour, as possibly may have been contracted from constantly associating with one Nation of Men, by a more free, general, and mixed Conversation. But how can any of these Advantages be attained by one who is a mere Stranger to the Customs and Policies of his native Country, and has not yet fixed in his Mind the first Principles of Manners and Behaviour? To endeavour it, is to build a gaudy Structure without any Foundation; or, if I may be allowed the Expression, to work a rich Embroidery

upon a Cobweb.

ANOTHER End of travelling, which deserves to be confidered, is the Improving our Taste of the best Authors of Antiquity, by seeing the Places where they lived, and of which they wrote; to compare the natural Face of the Country with the Descriptions they have given us, and observe how well the Picture agrees with the Original. This must certainly be a most charming Exercise to the Mind that is rightly turned for it; besides that it may in a good measure be made subservient to Morality, if the Person is capable of drawing just Conclusions concerning the Uncertainty of human things, from the ruinous Alterations Time and Barbarity have brought upon fo many Palaces, Cities and whole Countries, which make the most illuftrious Figures in History. And this Hint may be not a little improved by examining every little Spot of Ground that we find celebrated as the Scene of some famous Action, or retaining any Footsteps of a Cato, Cicere or Brutus, or some such great virtuous Man. A nearer View of any fuch Particular, tho' really little and trifling in itself, may serve the more powerfully to warm a generous Mind to an Emulation of their Virtues, and a greater Ardency of Ambition to imitate their bright Examples, if it comes duly tempered and prepared for the Impression. But this I believe you'll hardly think those to be, who are so far from entring

- into the Sense and Spirit of the Ancients, that they don't yet understand their Language with any Ex-
- BUT I have wander'd from my Purpose, which was only to desire you to save, if possible, a fond English Mother, and Mother's ones Son, from being shewn a ridiculous Speciacle thro' the most polite Parts of Europe. Pray tell them, that though to be Sea-sick, or jumbled in an outlandish Stage-Coach, may perhaps be healthful for the Constitution of the Body, yet it is apt to cause such a Dizziness in young empty Heads, as too

1 am, SIR,

often lasts their-Life time.

Your most bumble Servant,

Philip Homebred.

SIR, Birchin-Lane,

I Was marry'd on Sunday last, and went peaceably to Bed; but to my Surprise, was awakened the next

Morning by the Thunder of a Set of Drums. These warlike Sounds (methinks) are very improper in a Mar-

riage-Confort, and give great Offence; they feem to

infinuate, that the Joys of this State are short, and that I are and Discord soon ensue. I fear they have been

ominous to many Matches, and fometimes proved a

Prelude to a Battle in the Honey-Moon. A Nod from

you may hush them; therefore pray, Sir, let them be filenced, that for the future none but soft Airs may

usher in the Morning of a Bridal Night, which will

be a Favour not only to those who come after, but to

me, who can still subscribe myself,

Your most bumble

and most obedient Servant,

Robin Bridegroom,

Mr. SPECTATOR,

Am one of that Sort of Women whom the gayer Part of our Sex are apt to call a Prude. But to hew them that I have very little Regard to their Rallery.

e leny, I shall be glad to fee them all at The Amorous Widow, or The Wanton Wife, which is to be afted, for the Benefit of Mrs. Porter, on Monday the 28th Inflant. "I affure you, I can laugh at an Amoreus Widow, or Wanton Wife, with as little Temptation to imitate them, as I could at any other vicious Character. Mrs.

Porter obliged me fo very much in the exquisite Sense he feemed to have of the honourabe Sentiments and noble Passions in the Character of Hermione, that I shall

appear in her behalf at a Comedy, tho' I have no great Relish for any Entertainments where the Mirth is not

feason'd with a certain Severity, which ought to recommend it to People who pretend to keep Reason and

· Authority over all their Actions.

I am, 3 I R.

Your frequent Reader,

Altamira,

Tuesday, April 29. Nº 365

Vere magis, quia vere calor redit offibus-Virg. Georg. 3. v. 272.

But most in Spring; the kindly Spring inspires Reviving Heat, and kindles Genial Fires.

HE Author of the Menagiana acquaints us, that discoursing one Day with several Ladies of Quality about the Effects of the Month of May, which infuses a kindly Warmth into the Earth, and all its Inhabitants; the Marchioness of S-, who was one of the Company, told him, That though she would promise to be chaste in every Month besides, she could not engage for berself in May. As the Beginning therefore of this Month is now very near, I delign this Paper for a Caveat to the Fair Sex, and publish it before April is quite

out, that if any of them should be caught tripping, they

may not pretend they had not timely Notice.

I am induced to this, being persuaded the above-mentioned Observation is as well calculated for our Chimate as for that of France, and that some of our British Ladies are of the same Constitution with the French Marchioness.

I shall leave it among Physicians to determine what may be the Cause of such an Anniversary Inclination: whether or no it is that the Spirits, after having been as it were frozen and congealed by Winter, are now turned loofe, and fet a rambling; or that the gay Prospects of Fields and Meadows, with the Courtship of the Birds in every Bush, naturally unbend the Mind and soften it to Pleasure: or that, as some have imagined, a Woman is prompted by a kind of Inflinct to throw herfelf on a Bed of Flowers, and not to let those beautiful Couches which Nature has provided lie useless. However it be. the Effects of this Month on the lower part of the Sex. who act without Difguife, are very vilible. It is at this time that we see the young Wenches in a Country Parish dancing round a May-Pole, which one of our learned Antiquaries supposes to be a Relic of a certain Pagan Worship that I do not think fit to mention.

IT is likewise on the first Day of this Month that we fee the ruddy Milk-Maid exerting herself in a most sprightly manner under a Pyramid of filver Tankards, and, like the Virgin Tarpeia, oppress'd by the costly Ornaments which her Benefactors lay upon her.

I need not mention the Ceremony of the Green Gown,

which is also peculiar to this gay Season.

THE same periodical Love-Fit spreads through the whole Sex, as Mr. Dryden well observes in his Description of this merry Month.

tionally a finish Licente, the

For thee, sweet Month, the Groves green Livines wear, If not the first, the fairest of the Year; For thee the Graces lead the dancing Hours, And Nature's ready Pencil paints the Flow'rs.

The sprightly May commands our Youth to keep The Vigits of her Night, and breaks their Sleep;

Each gentle Breast with kindly warmth she moves, Inspires new Flames, reviwes extinguish'd Loves.

ACCORDINGLY among the Works of the great Masters in Painting, who have drawn this genial Season of the Year, we often observe Capids confused with Zephyrs stying up and down promiscuously in several Parts of the Picture. I cannot but add from my own Experience, that about this Time of the Year Love-Letters come up to me in great Numbers, from all Quarters of the Nation.

I receiv'd an Epistle in particular by the last Post from a Yorkshire Gentleman, who makes heavy Complaints of one Zelinda, whom it seems he has courted unsuccessfully these three Years past. He tells me that he designs to try her this May, and if he does not carry his

Point, he will never think of her more.

HAVING thus fairly admonished the female Sex, and laid before them the Dangers they are exposed to in this critical Month, I shall in the next place lay down some Rules and Directions for their better avoiding those Calentures, which are so very frequent in this Season.

IN the first place, I would advise them never to venture abroad in the Fields, but in the Company of a Parent, a Guardian, or some other sober discreet Perfon. I have before shewn how apt they are to trip in a flowry Meadow, and shall surther observe to them, that Proserpine was out a Maying, when she met with that stall Adventure, to which Milton alludes, when he mentions

Of Enna, where Proferpine gath'ring Flow'rs, Herself a fairer Flow'r, by gloomy Dis Was gather'd—

SINCE I am going into Quotations, I shall conclude this Head with Virgil's Advice to young People, while they are gathering wild Strawberries and Nosegays, that they should have a care of the Snake in the Grass.

IN the second place, I cannot but approve those Pre-Ariptions, which our Astrological Physicians give in

their

their Almanacks for this Month; fuch as are a spare and

UNDER this Head of Abstinence I shall also advise my fair Readers to be in a particular manner careful how they meddle with Romances, Chocolate, Novels, and the like Inslamers, which I look upon as very dangerous to be made use of during this great Carnival of Nature.

AS I have often declared, that I have nothing more at heart than the Honour of my dear Country-Women, I would beg them to confider, whenever their Resolutions begin to fail them, that there are but one and thirty Days of this soft Season, and that if they can but weather out this one Month, the rest of the Year will be easy to them. As for that Part of the Fair-Sex who stay in Town, I would advise them to be particularly cautious how they give themselves up to their most innocent Entertainments. If they cannot forbear the Play-house, I would recommend Tragedy to them, rather than Comedy; and should think the Puppet-show much safer for them than the Opera, all the while the Sun is in Genini.

THE Reader will observe, that this Paper is written for the Use of those Ladies, who think it worth while to war against Nature in the Cause of Honour. As for that abandon'd Crew, who do not think Virtue worth contending for, but give up their Reputation at the first Summons, such Warnings and Premonitions are thrown away upon them. A Prostitute is the same easy Creature in all Months of the Year, and makes no Difference betwen May and December.



CERTAINEDESCENTANT

Nº 366 Wednesday, April 30.

Pone me pigris ubi nulla campis Arbor æstivå recreatur aurå, Dulce ridentem Lalagen amabo, Dulce loquentem. Hor. Od. 22. l. 1. v. 17.

Set me where on some pathless Plain
The swarthy Africans complain,
To see the Chariot of the Sun
So near the scorching Country run:
The burning Zone, the frozen Isles,
Shall hear me sing of Cælia's Smiles;
All Cold but in her Breast I will despise,
And dare all Heat but that of Cælia's Eyes.

Roscommon.

HERE are fuch wild Inconfiftencies in the Thoughts of a Man in Love, that I have often reflected there can be no reason for allowing him more Liberty than others possessed with Phrenzy, but that his Distemper has no Malevolence in it to any Mortal. That Devotion to his Mistress kindles in his Mind a general Tenderness, which exerts itself towards every Object as well as his Fair one. When this Passion is represented by Writers, it is common with them to endeayour at certain Quaintnesses and Turns of Imagination. which are apparently the Work of a Mind at ease; but the Men of true Taste can easily distinguish the Exertion of a Mind which overflows with tender Sentiments, and the Labour of one which is only describing Distress. Performances of this kind, the most absurd of all things is to be witty; every Sentiment must grow out of the Occasion, and be suitable to the Circumstances of the Character. Where this Rule is transgressed, the humble Servant, in all the fine things he fays, is but shewing his Mistress how well he can dress, instead of saying how well he loves. Lace and Drapery is as much a Man, as Wit and Turn is Passion.

Mr. SPECTATOR,

HF following Verses are a translation of a Lapland Love-Song, which I met with in Scheffer's History of that Country. I was agreeably furprifed to find a Spirit of Tenderness and Poetry in a Region which I never suspected for Delicacy. In hotter Cli-" mates, tho' altogether uncivilized, I had not wonder'd if I had found some sweet wild Notes among the Natives, where they live in Groves of Oranges, and hear the Melody of Birds about them: But a Lapland Lyric, breathing Sentiments of Love and Poetry, not unworthy old Greece or Rome; a regular Ode from a Climate pinched with Frost, and curied with Darkness ' fo great a Part of the Year; where 'tis amazing that the poor Natives should get Food, or be tempted to propagate their Species: this, I confess, seemed a greater Miracle to me, than the famous Stories of their Drums, their Winds and Inchantments.

I am the bolder in commending this Northern Song, because I have faithfully kept to the Sentiments, without adding or diminishing; and pretend to no greater Praise from my Translation, than they who smooth and clean the Furs of that Country which have suffered by Carriage. The Numbers in the Original are as loose

and unequal, as those in which the British Ladies foot their Pindaricks; and perhaps the fairest of them might not think it a disagreeable Present from a

Lover: But I have ventured to bind it in stricter Meafures, as being more proper for our Tongue, tho' perhaps wilder Graces may better suit the Genius of

the Laponian Language.

of this Song, not having the Liberty of visiting his Mistress at her Father's House, was in hopes of spying her at a distance in the Fields.

THOU rifing Sun, whose gladsom Ray
Invites my Fair to rural Play,
Dispel the Mist, and clear the Skies,
And bring my Orra to my Eyes.

I 2

II. Oh!

II.

Oh! were I fure my Dear to wiew,
I'd climb that Pine-Tree's topmost Bough,
Alost in Air that quiv'ring plays,
And round and round for ever gaze.

My Orra Moor, where art thou laid?
What Wood conceals my fleeping Maid?
Fast by the Roots enrag'd I'll tear
The Trees that hide my promis'd Fair.

Oh! could I ride the Clouds and Skies,
Or on the Rawen's Pinions rife:
Ye Storks, ye Swans, a moment flay,
And waft a Lower on his way.

My Bliss too long my Bride denies,
Apace the wasting Summer slies:
Nor yet the wintry Blasts I fear,
Not Storms or Night shall keep me bere.

What may for Strength with Steel compare?
Oh! Love has Fetters stronger far:
By Bolts of Steel are Limbs confin'd,
But cruel Love enchains the Mind.

No longer then perplex thy Breast, When Thoughts torment, the first are best; 'Tis mad to go, 'tis Death to stay, Away to Orra, haste away.

Mr. SPECTATOR,

April the 10th.

I Am one of those despicable Creatures called a Chambermaid, and have lived with a Mistress for some time, whom I love as my Life, which has made my Duty and Pleasure inseparable. My greatest Delight has been in being employ'd about her Person; and indeed she is very seldom out of humour for a Woman of her Quality: But here lies my Complaint, Sir; To bear with me is all the Encouragement she is pleased to bestow upon me; for she gives her cast off Clothes from

me to others: some she is pleased to bestow in the · House to those that neither want nor wear them, and fome to Hangers-on, that frequent the House daily, who come dreffed out in them. This, Sir, is a very mortifying Sight to me, who am a little necessitous for "Clothes, and love to appear what I am, and causes an Uneafiness, so that I can't serve with that Chearfulness as formerly; which my Mistress takes notice of, and calls Envy and Ill-Temper at feeing others preferred before me. My Mistress has a younger Sifter lives in the House with her, that is some thoufands below her in Estate, who is continually heaping her Favours on her Maid; so that she can appear every Sunday, for the first Quarter, in a fresh Suit of Clothes of her Mistress's giving, with all other things fuitable. All this I fee without envying, but not without wishing my Mistress would a little consider what a Discouragement it is to me to have my Perquifites divided between Fawners and Jobbers, which others enjoy entire to themselves. I have spoke to my "Mistress, but to little purpose; I have defired to be discharged (for indeed I fret myself to nothing) but that the answers with Silence. I beg. Sir, your Direction what to do, for I am fully resolved to follow '-your Counfel: who am

Your Admirer,

and bumble Servant,

Conftantia Comb-Bruft.

I beg that you will put it in a better Dress, and let it come abroad, that my Mistress, who is an Admirer of your Speculations, may see it.



Nº 367 Thursday, May 1.

-Peritura parcite charta. Juv. Sat. 1. v. 18.

In Mercy spare us, when we do our best To make as much waste Paper as the rest.

Have often pleased myself with considering the two kinds of Benefits which accrue to the Public from these my Speculations, and which, were I to speak after the manner of Logicians, I would distinguish into the Material and the Formal. By the latter I understand those Advantages which my Readers receive, as their Minds are either improv'd or delighted by these my daily Labours; but having already several times descanted on my Endeavours in this Light, I shall at present wholly confine myfelf to the Confideration of the former. By the Word Material I mean those Benefits which arise to the Public from thefe my Speculations, as they confume a confiderable Quantity of our Paper Manufacture, employ our Artisans in Printing, and find Business for great numbers of indigent Persons.

OUR Paper-Manufacture takes into it several mean Materials which could be put to no other use, and affords Work for several Hands in the collecting of them, which are incapable of any other Employment. Those poor Retailers, whom we fee so busy in every Street, deliver in their respective Gleanings to the Merchant. The Merchant carries them in Loads to the Paper-Mill, where they pass thro' a fresh Set of Hands, and give life to another Trade. Those, who have Mills on their Estates, by this means" confiderably raise their Rents, and the whole Nation is in a great measure supplied with a Manufacture, for which formerly she was obliged to her Neighbours.

THE Materials are no fooner wrought into Paper, but they are distributed among the Presses, where they again fet innumerable Artists at work, and furnish Business to another Mystery. From hence, accordingly as they are

stain'd

stain'd with News or Politics, they fly thro' the Town in Post-Men, Post-Boys, Daily-Courants, Reviews, Medleys, and Examiners. Men, Women, and Children contend who shall be the first Bearers of them, and get their daily Sustenance by spreading them. In short, when I trace in my Mind a bundle of Rags to a Quire of Spellators, I find so many Hands employ'd in every Step they take thro' their whole Progress, that while I am writing a Spellator,

I fancy myself providing Bread for a Multitude.

ders, they will be apt to tell me, that my Paper, after it is thus printed and published, is still beneficial to the Public on several Occasions. I must confess I have lighted my Pipe with my own Works for this Twelve-month past: My Landlady often sends up her little Daughter to desire some of my old Spectators, and has frequently told me, that the Paper they are printed on is the best in the World to wrap Spice in. They likewise make a good Foundation for a Mutton-pye, as I have more than once experienced, and were very much sought for last

Christmas by the whole Neighbourhood.

IT is pleasant enough to consider the Changes that a Linen Fragment undergoes, by passing thro' the several Hands above mentioned. The finest Pieces of Holland, when worn to Tatters, assume a new Whiteness more beautiful than their first, and often return in the shape of Letters to their native Country. A Lady's Shift may be metamorphosed into Billets-doux, and come into her possession a second time. A Beau may peruse his Cravat after it is worn out, with greater Pleasure and Advantage than ever he did in a Glass. In a word, a Piece of Cloth, after having officiated for some Years as a Towel or a Napkin, may by this means be raised from a Dunghil, and become the most valuable Piece of Furniture in a Prince's Cabinet.

THE politest Nations of Europe have endeavoured to vie with one another for the Reputation of the finest Printing: Absolute Governments, as well as Republics, have encouraged an Art which seems to be the noblest and most beneficial that ever was invented among the Sons of Men. The present King of France, in his Pursuits after Glory, has particularly distinguished himself by the promoting of

this useful. Art, informach that several Books have been printed in the Louvre at his own Expence, upon which he sets so great a value, that he considers them as the noblest Presents he can make to foreign Princes and Ambassadors. If we look into the Commonwealths of Holland and Venice, we shall find that in this Particular they have made themselves the Envy of the greatest Monarchies, Elzevir and Aldus are more frequently mentioned than any Pen-

fioner of the one or Doge of the other.

THE several Presses which are now in England, and the great Encouragement which has been given to Learning for some Years last past, has made our own Nation as glorious upon this account, as for its late Triumphs and Conquests. The new Edition which is given us of Cefar's Commentaries, has already been taken notice of in foreign Gazettes; and is a Work that does honour to the English Press. It is no wonder that an Edition should be very correct, which has passed thro' the Hands of one of the most accurate, learned, and judicious Writers this Age has produced. The Beauty of the Paper, of the Character, and of the feveral Cuts with which this noble Work is illustrated, makes it the finest Book that I have ever feen; and is a true Instance of the English Genius, which, tho' it does not come the first into any Art, generally carries it to greater Heights than ony other Country in the World. I am particularly glad that this Author comes from a British Printing-house in so great a Magnificence, as he is the first who has given us any tolerable Account of our Country.

MY illiterate Readers, if any such there are, will be surprised to hear me talk of Learning as the Glory of a Nation, and of Printing as an Art that gains a Reputation to a People among whom it flourishes. When Mens Thoughts are taken up with Avarice and Ambition, they cannot look upon any thing as great or valuable, which does not bring with it an extraordinary Power or Interest to the Person who is concerned in it. But as I shall never sink this Paper so far as to engage with Goths and Vandals, I shall only regard such kind of Reasoners with that Pity which is due to so deplorable a Degree of

Stupidity and Ignorance.

Nº 368 Friday, May 2.

Nos decebat Lugere ubi esset aliquis in lucem editus, Humana vita varia reputantes mala: At qui labores morte sinisset graves, Omnes amicos laude & latitia exequi.

Eurip. apud Tull.

When first an Infant draws the wital Air,
Officious Grief shou'd welcome him to Care:
But Joy shou'd Life's concluding Scene attend,
And Mirth be kept to grace a dying Friend.

As the Speciator is in a kind a Paper of News from the natural World, as others are from the bufy and politic Part of Mankind, I shall translate the following Letter written to an eminent French Gentleman in this Town from Paris, which gives us the Exit of an Heroine who is a Pattern of Patience and Generosity.

S 1 R.

Paris, April 18, 1712.

Country, that I am to tell you the Characters of your nearest Relations as much as if you were an utter Stranger to them. The Occasion of this is to give you an Account of the Death of Madam de Villacerse, whose Departure out of this Life I know not whether a Man of your Philosophy will call unfortunate or not, since it was attended with some Circumstances as much to be desired as to be lamented. She was her whole Life happy in an uninterrupted Health, and was always honoured for an Evenness of Temper and Greatness of Mind. On the 10th instant that Lady was taken with an Indisposition which consined her to her Chamber, but was such as was too

flight to make her take a fick Bed, and yet too grievous to admit of any Satisfaction in being out of it. It is notoriously known that some Years ago Monsieur Festeau, one of the most considerable Surgeons in Paris, was desperately in love with this Lady: Her Quality placed her above any Application to her on the account of his Rassion; but as a Woman always has some regard to the Person whom she believes to be her real Admirer, the now took it in her Head upon Advice of her Phylicians to lofe fome of her Blood) to fend for Monfieur Festeau on that Occasion. 'I happened to be there at that time, and my near Re-· lation gave me the Privilege to be present. As soon ' as her Arm was stripped bare, and he began to press it ' in order to raise the Vein, his Colour changed, and ' I observed him seized with a sudden Tremor, which ' made me take the liberty to speak of it to my Cousin with some Apprehension: She smil'd, and said, she * knew Mr. Festeau had no Inclination to do her Injury. · He seemed to recover himself, and smiling also proceeded in his Work. Immediately after the Operation he cried out, that he was the most unfortunate of all Men, for that he had open'd an Artery instead of a Vein. It is as impossible to express the Artist's Distraction as the Patient's Composure. I will not ' dwell on little Circumstances, but go on to inform you. that within three Days time it was thought necessary to take off her Arm. She was so far from using Festeau as it would be natural for one of a lower Spirit to treat him, that she would not let him be absent from any Consultation about her present Condition, and on every Occasion asked whether he was satisfied in the · Measures that were taken about her. Before this last · Operation she order'd her Will to be drawn, and after having been about a quarter of an hour alone, she bid the Surgeons, of whom poor Festeau was one, go on in their Work. I know not how to give you the Terms of Art, but there appeared such Symptoms after the Amputation of her Arm, that it was visible he could not live four and twenty hours. Her Behaviour was so magnanimous throughout this whole Affair, that I was particularly curious in taking notice

of what passed as her Fate approached nearer and nearer, and took Notes of what she said to all about her, particularly word for word what she spoke to Mr.

Festeau, which was as follows.

"SIR, you give me inexpressible Sorrow for the Anguish with which I see you overwhelmed. I am removed to all intents and purposes from the Interests of human Life, therefore I am to begin to think like one wholly unconcerned in it. I do not consider you as one by whose Error I have lost my Life; no, you are my Benefactor as you have hastened my Entrance into a happy Immortality. This is my Sense of this "Accident; but the World in which you live may have Thoughts of it to your disadvantage; I have therefore taken care to provide for you in my Will, and have placed you above what you have to fear from their Ill-Nature."

'WHILE this excellent Woman spoke these Words, Festeau looked as if he received a Condemnation to die,

instead of a Pension for his Life. Madam de Villacerse lived till Eight of the Clock the next Night, and tho he must have laboured under the most exquisite Tor-

ments, she possessed her Mind with so wonderful a Patience, that one may rather say she ceased to breathe than she died at that hour. You, who had not the happi-

ness to be personally known to this Lady, have nothing

but to rejoice in the Honour you had of being related to so great Merit; but we, who have lost her Converfation, cannot so easily resign our own Happiness by

Reflexion upon hers.

I am, Sir, your affectionate Kinsman, and most obedient, bumble Servant,

Paul Regnaudi

THERE hardly can be a greater Instance of an Heroic Mind, than the unprejudiced Manner in which this Lady weighed this Missortune. The regard of Life itself could not make her overlook the Contrition of the unhappy Man, whose more than ordinary Concern for her was all his Guilt. It would certainly be of singular Use to human Society to have an exact Account.

count of this Lady's ordinary Conduct, which was crowned by so uncommon Magnanimity. Such Great-nels was not to be acquired in the last Article, nor is it to be doubted but it was a constant Practice of all that is praise-worthy, which made her capable of beholding Death, not as the Dissolution, but Consumnation of her Life.

Nº 369 Saturday, May 3.

Segnius irritant animos demissa per aures, Quam quæ sunt oculis subjecta sidelibus—

Hor. Ars Poet. v. 2793

What we bear moves less than what we see. Roscommon.

ILTON, after having represented in Vision the History of Mankind to the first great Period of Nature, dispatches the remaining part of it in Narration. He has devised a very handsom Reason for the Angel's proceeding with Adam after this manner; though doubtless the true Reason was the Difficulty which the Poet would have found to have shadowed out fo mixed and complicated a Story in visible Objects. I could wish, however, that the Author had done it, whatever Pains it might have cost him. To give my Opinion freely. I think that the exhibiting part of the History of Mankind in Vision, and part in Narrative, is as if an History Painter should put in Colours one half of his Subject, and write down the remaining part of it. If Milton's Poem flags any where, it is in this Narration, where in some Places the Author has been fo attentive to his Divinity, that he has neglected his Poetry. The Narration, however, rifes very happily on feveral Occasions, where the Subject is capable of Poetical Ornaments, as particularly in the Confusion which he describes among the Builders of Babel, and in his short Sketch of the Plagues of Egypt. The Storm of Hail and Fire, with the Darkness that overspread the Land for three Days, are described with great Strength. The beautiful Passage, which follows, is raised upon noble Hints in Scripture:

The River-Dragon tamed at length fubmits
To let his Sojourners depart; and oft
Humbles his stubborn Heart; but still as Ice
More harden'd after Thaw: till in his Rage
Pursuing whom he late dismiss'd, the Sea
Swallows him with his Host; but them lets pass
As on dry Land between two crystal Walls;
Aw'd by the Rod of Moses so to stand
Divided

THE River Dragon is an Allusion to the Crocodile, which inhabits the Nile, from whence Egypt derives her Plenty. This Allusion is taken from that sublime Passage in Exekiel; Thus saith the Lord God, Behold I am against thee; Phataoh King of Egypt, the great Dragon that lieth in the midst of his Rivers, which hath said, My River is mine own, and I have made it for myself. Milton has given us another very noble and poetical Image in the same Description, which is copied almost Word for Word out of the History of Moses.

All Night he will parsue, but his Approach
Darkness desends between till morning Watch;
Then through the fiery Pillar and the Cloud
God looking forth, will trouble all his Host,
And craze their Chariot-Wheels: when by command
Moses once more his potent Rod extends
Over the Sea: the Sea his Rod obeys:
On their embattell'd Ranks the Waves return
And overwhelm their War—

AS the principal Design of this Episode was to give Adam an Idea of the Holy Person who was to reinstate human Nature in that Happiness and Persection from which it had fallen, the Poet consines himself to the Line of Abraham, from whence the Messah was to descend. The Angel is described as seeing the Patriarch actually

actually travelling towards the Land of Promise, which gives a particular Liveliness to this part of the Narration.

I see him, but thou canst not, with what Faith
He leaves his Gods, his Friends, his native Soil
Ur of Chaldea, passing now the Ford
To Haran, after him a cumbrous Train
Of Herds, and Flocks, and num'rous Servitude;
Not wand'ring poor, but trusting all his Wealth
With God, who call'd him, in a Land unknown.
Canaan he now attains; I see his Tents
Pitch'd about Sechem, and the neighbouring Plain
Of Moreh; there by Promise he receives
Gift to his Progeny of all that Land;
From Hamath Northward to the Desert South;
(Things by their Names I call, tho' yet unnamed.)

AS Virgil's Vision in the fixth Æneid probably gave Milton the Hint of this whole Episode, the last Line is a Translation of that Verse where Anchises mentions the Names of Places, which they were to bear hereafter.

Hec tum nomina erunt, nunc sunt sine nomine terre.

THE Poet-has very finely represented the Joy and Gladness of Heart which rises in Adam upon the Discovery of the Messiah. As he sees his Day at a distance through Types and Shadows, he rejoices in it; but when he finds the Redemption of Man compleated, and Paradise again renewed, he breaks forth in Rapture and Transport;

O Goodness infinite, Goodness immense! That all this Good of Evil shall produce, &c.

I have hinted in my fixth Paper on Milton, that an Heroic Poem, according to the Opinion of the best Critics, ought to end happily, and leave the Mind of the Reader, after having conducted it through many Doubts and Fears, Sorrows and Disquietudes, in a State of Tranquillity and Satisfaction. Milton's Fable, which had so many other Qualifications to recommend it, was desicient in this Particular. It is here therefore, that the Poet has shewn a most exquisite Judgment, as well as the

the finest Invention, by finding out a Method to supply this natural Defect in his Subject. Accordingly he leaves the Adversary of Mankind, in the last View which he gives us of him, under the lowest State of Mortification and Disappointment. We see him chewing Ashes, groveling in the Duft, and loaden with supernumerary Pains and Torments. On the contrary, our two first Parents are comforted by Dreams and Visions, cheared with Promifes of Salvation, and, in a manner, raifed to a greater Happiness, than that which they had forfeited: In short, Satan is represented miserable in the height of his Triumphs, and Adam triumphant in the height of Mifery.

MILTON's Poem ends very nobly. The last Speeches of Adam and the Archangel are full of Moral and Infiructive Sentiments. The Sleep that fell upon Eve. and the Effects it had in quieting the Diforders of her Mind. produces the fame kind of Consolation in the Reader. who cannot peruse the last beautiful Speech which is ascribed to the Mother of Mankind, without a secret

Pleasure and Satisfaction.

Whence thou return ft, and whither went ft. I know; For God is also in Sleep, and Dreams advise; Which he hath fent propitious, some great Good Presaging, fince with Sorrow and Heart's Diffrets Wearied I fell afleep: but now lead on: In me is no delay: with thee to go, Is to flay here; without thee here to flay, Is to go bence unwilling: thou to me Art all things under Heav'n, all Places thou. Who for my wilful Crime art banish'd bence. This farther Consolation yet secure I carry hence; though all by me is loft, Such Favour I unworthy am wouch fafed, By me the promised Seed shall all restore.

THE following Lines, which conclude the Poem. rise in a most glorious Blaze of Poetical Images and Ex-

pressions.

HELIODORUS in his Ethiopicks acquaints us. that the Motion of the Gods differs from that of Mortals. as the former do not stir their Feet, nor proceed Step by Step, but slide o'er the Surface of the Earth by an uniform Swimming of the whole Body. The Reader may observe with how Poetical a Description Milion has attributed the same kind of Motion to the Angels who were to take possession of Paradise.

So spake our Mother Eve, and Adam heard
Well pleas'd, but answer'd not; for now too night
Th' Archangel stood; and from the other Hill
To their fix'd Station, all in bright Array;
The Cherubim descended; on the Ground
Gliding meteorous, as evening Mist
Ris'n from a River, o'er the Marish glides,
And gathers ground fast at the Lab'rer's Heel
Homeward returning. High in Front advanc'd,
The brandish'd Sword of God before them blaz'd
Fierce as a Comet

THE Author helped his Invention in the following Passage, by reslecting on the Behaviour of the Angel, who, in holy Writ, has the Conduct of Lot and his Family. The Circumstances drawn from that Relation are very gracefully made use of on this Occasion.

In either Hand the hastning Angel caught
Our lingring Parents, and to th' Eastern Gate
Led them direct; and down the Cliff as fast
To the subjected Plain; then disappear'd,
They looking back, &c.

THE Scene which our first Parents are surprised with, upon their looking back on Paradise, wonderfully strikes the Reader's Imagination, as nothing can be more natural than the Tears they shed on that Occasion.

They looking back, all th' Eastern side beheld
Of Paradise, so late their happy Seat,
Wav'd over by that slaming Brand, the Gate
With dreadful Faces throng'd and Fiery Arms:
Some natural Tears they dropp'd, but wiped them soon;
The World was all before them, where to choose
Their Place of Rest, and Providence their Guide.

IF I might presume to offer at the smallest Alteration in this divine Work, I should think the Poem would end better with the Passage here quoted, than with the two Verses which follow:

They hand in hand, with wand ring Steps and flow, Through Eden took their folitary Way.

THESE two Verses, though they have their Beauty, fall very much below the foregoing Passage, and renew in the Mind of the Reader that Anguish which was pretty well laid by that Consideration;

The World was all before them, where to choose Their Place of Rest, and Providence their Guide.

THE Number of Books in Paradife Lost is equal to those of the Eneid. Our Author in his first Edition had divided his Poem into ten Books, but afterwards broke the seventh and the eleventh each of them into two different Books by the help of some small Additions: This second Division was made with great Judgment, as any one may see who will be at the pains of examining it. It was not done for the sake of such a Chimerical Beauty as that of resembling Virgil in this Particular, but for the more just and regular Disposition of

this great Work.

THOSE who have read Boffu, and many of the Critics who have written fince his Time, will not pardon me if I do not find out the particular Moral which is inculcated in Paradife Loft. Though I can by no means think with the last-mentioned French Author, that an Epic Writer first of all pitches upon a certain Moral, as the Ground-Work and Foundation of his Poem, and afterwards finds out a Story to it: I am, however, of opinion, that no just Heroic Poem ever was or can be made, from whence one great Moral may not be deduced. That, which reigns in Milton, is the most universal and most useful that can be imagined: It is in short this, That Obedience to the Will of God makes Men bappy, and that Disobedience makes them miserable. This is visibly the Moral of the principal Fable, which turns upon Adam and Eve, who

who continued in Paradife, while they kept the Command that was given them, and were driven out of it as foon as they had transgressed. This is likewise the Moral of the principal Episode, which shews us how an innumerable Multitude of Angels fell from their State of Blifs, and were cast into Hell upon their Difobedience. Besides this great Moral, which may be looked upon as the Soul of the Fable, there are an Infinity of Under-Morals which are to be drawn from the feveral parts of the Poem, and which makes this Work more useful and instructive than any other Poem in any Language.

THOSE who have criticised on the Odvilley, the Iliad, and Aneid, have taken a great deal of pains to fix the Number of Months and Days contained in the Action of each of those Poems. If any one thinks it worth his while to examine this Particular in Milton, he will find that from Adam's first Appearance in the fourth Book, to his Expulsion from Paradife in the twelfth, the Author reckons ten Days. As for that part of the Action which is described in the three first Books, as it does not pass within the Regions of Nature, I have before observed that it is not subject to any Calculations

of Time.

in a south of rejetable of I have now finished my Observations on a Work which does an honour to the English Nation. I have taken a general View of it under these four Heads, the Fable, the Characters, the Sentiments, and the Language, and made each of them the Subject of a particular Paper. I have in the next Place spoken of the Censures which our Author may incur under each of these Heads, which I have confined to two Papers, though I might have enlarged the Number, if I had been disposed to dwell on so ungrateful a Subject. I believe, however, that the severest Reader will not find any little Fault in Heroic Poetry, which this Author has fallen into, that does not come under one of those Heads among which I have distributed his several Blemishes. After having thus treated at large of Paradise Lost, I could not think it sufficient to have celebrated this Poem in the whole, without descending to Particulars. I have therefore bestowed a Paper upon

.

each book, and endeavoured not only to prove that the Poem is beautiful in general, but to point out its Particular Beauties, and to determine wherein they confift. I have endeavoured to shew how some Passages are beautified by being Sublime, others by being Soft, others by being Natural; which of them are recommended by the Passion, which by the Moral, which by the Senti-ment, and which by the Expression. I have likewise endeavoured to shew how the Genius of the Poet shines by a happy Invention, a distant Allusion, or a judicious Imitation; how he has copied or improved Homer or Virgil, and raises his own Imaginations by the Use which he has made of feveral Poetical Passages in Scripture. I might have inserted also several Passages in Tallo, which our Author has imitated; but as I do not look upon Taffo to be a sufficient Voucher, I would not perplex my Reader with fuch Quotations, as might do more Honour to the Italian than the English Poet. In short, I have endeavoured to particularize those innumerable kinds of Beauty, which it would be tedious to recapitulate, but which are effential to Poetry, and which may be met with in the Works of this great Author. Had I thought, at my first engaging in this Defign, that it would have led me to fo great a length, I believe I should never have entered upon it; but the kind Reception which it has met with among those whose Judgments I have a value for, as well as the uncommon Demands which my Bookfeller tells me have been made for these particular Discourses, give me no reason to repent of the Pains I have been at in composing them. The sixt order responsed to personness with the



god or colevated, and coeffiquent y what historia and andoms are transfered from the binge to the World.

abliche elektromen Makintenberg Tangko anomi et hum, and poer nah dad disek elektromen timik to aktifing edd der intgelle ande hennishener and et met he itse

Monday,

MAN SOUGHAND SOUGHAND

Nº 370 Monday, May 5.

Totus Mundus agit Histrionem.

ANY of my fair Readers, as well as very gay and well-received Perfons of the other Sex, are extremely perplexed at the Latin Sentences, at the Head of my Speculations; I do not know whether I ought not to indulge them with Translations of each of them: However, I have to day taken down from the Top of the Stage in Drury-Lane a bit of Latin. which often stands in their View, and signifies that The wobole World acts the Player. It is certain that if we look all round us, and behold the different Employments of Mankind, you hardly see one who is not, as the Player is, in an affirm'd Character. The Lawyer, who is vehement and loud in a Cause wherein he knows he has not the Truth of the Question on his side, is a Player as to the personated Part, but incomparably meaner than he as to the Proftitution of himself for hire; because the Pleader's Falshood introduces Injuslice, the Player feigns for no other end but to divert or instruct you. The Divine, whose Passions transport him to fay any thing with any View but promoting the Interests of true Piety and Religion, is a Player with a still greater Imputation of Guilt, in proportion to his depreciating a Character more facred. Confider all the different Pursuits and Employments of Men, and you will find half their Actions tend to nothing else but Disguise and Imposture; and all that is done which proceeds not from a Man's very felf is the Action of a Player. For this reason it is that I make so frequent mention of the Stage: It is, with me, a Matter of the highest Consideration what Parts are well or ill performed, what Passions or Sentiments are indulged or cultivated, and confequently what Manners and Customs are transfus'd from the Stage to the World, which which reciprocally imitate each other. As the Writers of Epic Poems introduce shadowy Persons, and represent Vices and Virtues under the Characters of Men and Women; fo I, who am a SPECTATOR in the World. may perhaps fometimes make use of the Names of the Actors on the Stage, to reprefent or admonish those who transact Affairs in the World. When I am commending Wilks for representing the Tenderness of a Hufband and a Father in Macheth, the Contrition of a reformed Prodigal in Harry the Fourth, the winning Emptiness of a young Man of Good-nature and Wealth in The Trip to the Jubilee, the Officiousness of an artful Servant in The Fox: when thus I celebrate Wilks, I talk to all the World who are engaged in any of those Circumitances. If I were to speak of Merit neglected. misapplied or misunderstood, might not I say Easteours has a great Capacity? But it is not the Interest of others who bear a Figure on the Stage that his Talents were understood; it is their Business to impose upon him what cannot become him, or keep out of his hands any thing in which he would shine. Were one to raise a Suspicion of himself in a Man who passes upon the World for a fine Thing, in order to alarm him, one might fay, if Lord Foppington were not on the Stage, (Cibber acts the false Pretentions to a genteel Behaviour so very justly) he would have in the generality of Mankind more that would admire than deride him. When we come to Characters directly Comical, it is not to be imagin'd what Effect a well-regulated Stage would have upon Mens Manners. The Craft of an Usurer, the Absurdity of a rich Fool, the aukward Roughness of a Fellow of half Courage, the ungraceful Mirth of a Creature of half Wit. might be for ever put out of Countenance by proper Parts for Dogget. Johnson, by acting Corbacchio the other Night, must have given all who faw him a thorough Detestation of aged Avarice. The Petulancy of a peevish old Fellow, who loves and hates he knows not why, is very excellently performed by the ingenious Mr. William Penkethman in The Fop's Fortune; where in the Character of Don Cholerick Snap Shorto de Testy, he answers no Questions but to those whom he likes, and wants no account of any thing from those he approves. Mr. Penketbman is also Master of as many Faces in the Dumb-Scene as can be expected from a Man in the Circumstances of being ready to perish out of Fear and Hunger: He wonders throughout the whole Scene very masterly, without neglecting his Victuals. If it be, as I have heard it sometimes mentioned, a great Qualification for the World to follow Business and Pleasure too, what is it in the Ingenious Mr. Penkethman to represent a Sense of Pleasure and Pain at the same time; as you may see him do

this Evening?

AS it is certain that a Stage ought to be wholly funpressed, or judiciously encouraged, while there is one in the Nation, Men turn'd for regular Pleasure cannot employ their Thoughts more usefully, for the Diversion of Mankind, than by convincing them that it is in themselves to raise this Entertainment to the greatest Height. It would be a great Improvement, as well as Embellishment to the Theatre, if Dancing were more regarded. and taught to all the Actors. One who has the Advantage of fuch an agreeable girlish Person as Mrs. Bicknell, joined with her Capacity of Imitation, could in proper Gesture and Motion represent all the decent Characters of Female Life. An amiable Modesty in one Aspect of a Dancer, an assumed Considence in another, a sudden Joy in another, a falling off with an Impatience of being beheld, a Return towards the Audience with an unsteady Resolution to approach them, and a well-acted Solicitude to please, would revive in the Company all the fine Touches of Mind raised in observing all the Objects of Affection or Passion they had before beheld. Such elegant Entertainments as these would polish the Town into Judgment in their Gratifications; and Delicacy in Pleasure is the first step People of Condition take in Reformation from Vice. Mrs. Bicknell has the only Capacity for this fort of Dancing of any on the Stage; and I dare say all who see her Performance to-morrow Night, when fure the Romp will do her best for her own Benefit, will be of my mind.

cor of Per Aderet Mephiseira de l'elle l'elle de Colonial de Colon

Tuesday, May 6.

Famne igitur laudas quod de sapientibus unus Juv. Sat. 10. v. 28.

And shall the Sage your Approbation win, at an O Whose laughing Features quote a constant grin ?

and come into it with it Shall communicate to my Reader the following Letter for the Entertainment of this Day. s. Ladie Gebildward famie thrise giver pack

To lain, as he called them

TOU know very well that our Nation is more famous for that fort of Men who are called Whims and Humouriffs, than any other Country in the World; for which reason it is observed that our English Comedy excels that of all other Nations in the

Novelty and Variety of its Characters. AMONG those innumerable Sets of Whims which our Country produces, there are none whom I have regarded with more Curiofity than those who have " invented any particular kind of Diversion for the Entertainment of themselves or their Friends. My Letter hall fingle out those who take delight in forting a "Company that has fomething of Burlefque and Ridicule in its Appearance. I shall make myself underflood by the following Example. One of the Wits of the last Age, who was a Man of a good Estate. thought he never laid out his Money better than in a · Jest. As he was one Year at the Bath, observing that in the great Confluence of fine People, there were feveral among them with long Chins, a part of the Vi-' fage by which he himself was very much distinguished, he invited to dinner half a Score of these remarkable Persons who had their Mouths in the Middle of their Faces. They had no fooner placed themselves about the Table, but they began to stare upon one another, * Democritus.

ont being able to imagine what had brought them tosignification in the state of t

Tis very in the Hall. When Beards was all.

It proved so in the Assembly I am now speaking of, who seeing so many Peaks of Faces agitated with Eating, Drinking and Discourse, and observing all the Chins that were present meeting together very often over the Centre of the Table, every one grew sensible of the Jest, and came into it with so much Good-humour, that they lived in strict Friendship and Alliance from that day forward.

THE same Gentleman some time after packed together a Set of Oglers, as he called them, confishing of such as had an unlucky Cast in their Eyes. His Diversion on this Occasion was to see the cross Bows, mistaken Signs, and wrong Connivances that passed, amids so

many broken and refracted Rays of Sight.

THE third Feast which this merry Gentleman exhibited was to the Stammerers, whom he got together in a sufficient Body to fill his Table. He had ordered one of his Servants, who was placed behind a Screen, to write down their Table-Talk, which was very eafy to be done without the help of Short-hand. It appears by the Notes which were taken, that the their Conversation never fell, there were not above twenty Words spoken during the first Course; that upon ferving up the second, one of the Company was a quarter of an Hour in telling them, that the Ducklings and Asparagus were very good; and that another took up the same time in declaring himself of the same Opinion. This Jest did not, however, go off so well as the former; for one of the Guests being a brave Man, and fuller of Resentment than he knew how to express, went out of the Room, and fent the facetious Inviter a Challenge in Writing, which, though it was afterwards dropp'd by the Interpolition of Friends, put a flop to these ludicrous Entertainments.

NOW, Sir, I dare fay you will agree with me, that as there is no Moral in these Jests, they ought to be discouraged, and looked upon rather as pieces of Un-

Man to refine upon the Thought of another, and impellible for any fingle Porton, how great foever his Parts may be, to invent an Art, and bring it to its utmost Perfession; I shall here give you an Accume of an honest Gentleman of my Acquaintance, who, upon hearing the Character of the Wit above mentioned, has himfelf assumed it, and endeavoured to convert it to the Benefit of Mankind. He invited half a dozen of his firmeds one Day to Dinner, who were each of them famous for infesting several redundant Phrases in their Discourse, as, large bear the style fee, that is, and fe bis. Each of the Guests making frequent use of his perticular Elegance, appeared so indicatous to his Neighbour, that he could not but reflect upon himself as appearing equally ridiculous to the rest of the Company: By this means, before they had sat long together, every one talking with the greatest Gincomsposition, and carefully avoiding his favourite Expletive, the Conversation was cleared of its Redundancies, and had a greater Quantity of Sense, that less of Sensed in it.

The fame well-meaning Gentleman took occasion

at another time, to bring together fuch of his Friends ing. In order to shew them the Absurdity of the Practice, he had recourse to the Invention above mentioned, having placed an Ananumse in a private part of the Room. After the second Bottle, when Men open their Minds without Reserve, my homest Friend began to take notice of the many fonctors but unneedling. Words that had puffed in his blonde force their fisting down at Table, and how much good Conversation they had loft by giving way to fuch superfluous Phrases. What a Tax, fays he, would they have raifed for the Poor had we put the Laws in Execution upon one another? Every one of them took this gentle Reproof in good part. Upon which he told them, that knowing their Conversation would have no Secrets in it. he had ordered it to be taken down in Writing, and for the Humour-fake would read it to them, if they pleased. There were ten Sheets of it, which might have been reduced to two, had there not been those abomi-Vos. V.

nable Interpolations I have before mentioned. Upon the reading of it in cold Blood, it looked rather like a Conference of Fiends than of Men. In thorn, every one trembled at himself upon hearing calculy what he had pronounced amidst the Heat and Inadvertency of Discourse.

. I shall only mention another Occasion wherein he 1 made use of the same Invention to cure a different kind of Men, who are the Pers of all police Conversation, and murder Time as much as either of the two for mer, though they do it more innocently; I mean that dull Generation of Story-tellers. My Friend got together about half a dozen of his Acquaintance, who were infected with this strange Malady. The first Day one of them, fitting down, entered upon the Siege of Namur, which lasted till four o'clock. their time of part-The second Day a North-Briton took possession of the Discourse, which it was impossible to get out of his hands fo long as the Company staid together. The third Day was ingroffed after the same manner by a Story of the fame length. They at last began to reflect upon this barbarous way of treating one another, and by this means awakened out of that Lethargy with which each of them had been feized for feveral

AS you have somewhere declared, that extraordinary and uncommon Characters of Mankind are the Game which you delight in, and as I look upon you to be the greatest Sportsman, or, if you please, the Nimrod among this Species of Writers, I thought this Discovery would not be unacceptable to you.

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Nº 372 Wednesday, May 7.

Pudet bæc opprobria nobis dici potuisse, & non potuisserefelli.

Ovid, Metam. 1. v. 758.

To bear an open Slander, it a Curfe; Warte to south !! But not to find an Answer, is a worse.

and the Contract and frider aniberigali entimaler

Mr. SPECTATOR, May 6, 1712.

Am Sexton of the Parish of Covens-Garden, and complained to you some time ago, that as I was tolling into Prayers at Eleven in the Morning, Crouds of People of Quality haftened to affemble at a Puppet-show on the other Side of the Garden. I had at the same time a very great Disesteem for Mr. Powell and his little thoughtless Commonwealth, as if they had ' inticed the Gentry into those Wandrings: But let that be as it will, I am now convinced of the honest Intentions of the faid Mr. Powell and Company; and fend this to acquaint you, that he has given all the Profits which shall arise to-morrow Night by his Play to the use of the poor Charity-Children of this Parish. I have been informed, Sir, that in Holland all Persons who fet up any Show, or act any Stage-Play, be the Actors either of Wood and Wire, or Flesh and Blood, are obliged to pay out of their Gain fuch a Proportion to the honest and industrious Poor in the Neighbourhood: By this means they make Diversion and Pleasure pay a Tax to Labour and Industry. I have been told also, that all the time of Lent, in Roman Catholic Countries, the Persons of Condition administred to the Necessities of the Poor, and attended the Beds of Lazars and diseased Persons. Our Protestant Ladies and Gentlemen are so much to seek for proper ways of passing time, that they are obliged to Punchinelle for knowing what to do with themselves. Since the Case

is fo, I defire only you would intreat our People of Quality, who are not to be interrupted in their Heafure, to think of the Practice of any moral Duty, that they would at least fine for their Sins, and give something to these poor Children; a little out of their Luxury and Superfluity would atone, in fome measure, for the wanton use of the rest of their Fortunes. It would not, methinks, be amis, if the Ladies, who haunt the Clouters and Pallages of the Play-house, were non every Offence obliged to pay to this excellent Inflitution of Schools of Charity: This Method would make Offenders themselves do Service to the Public. But in the mean time I defire you would publish this voluntary Reparation which Mr. Powell does our Parish, for the Noise he has made in it by the constant rattling of Coaches, Drums, Trumpets, Triumphs, and Baules. The Destruction of Trey adorned with Highland Dances, are to make up the Entertainment of all who are so well disposed as not to forbear a light Entertainment, for no other Reason but that it is to do a good Action. 1 au, S 1 R,

Your most humble bervant.

Ralph Bellfry.

I am quedibly informed, that all the Infinuations which a certain Writer made against Mr. Powell at the Bath, are false and groundless.

Mr. SPECTATOR.

Y Employment, which is that of a Broker, leading me often into Taverns about the Exchange. has given me occasion to observe a certain Enormity. which I shall here submit to your Animadversion. In three or four of these Taverns, I have, at different times taken notice of a precise Set of People with grave Countenances, thort Wigs, black Clothes, or dark Camblet trimm dwith black, and mourning Glaves and Harbande, who met on certain Days at each Tavern fuccestively, and keep a fort of moving Club. Having often met with their Faces, and observed a cortain flinking way in their dropping in one after another, I had the · Curiofity

' Curiofity to inquire into their Characters, being the Curiofity to inquire into their Characters, being the rather moved to it by their agreeing in the Singularity of their Drefs; and I find upon due Examination they are a Knot of Parish Clerks, who have taken a fancy to one another, and perhaps fettle the Bills of Morrahity over their Half pints. I have so great a Value and Veneration for any who have but even at different Aims in the Service of Religion, that I am afraid left these Persons should incur some Scandalby this Practice; and would therefore have them, without Rallery, advise to send the Florence and Pullets home to their own ' Houses, and not pretend to live as well as the Overfeers of the Poor.

Lam, S. I. R.

Your most bumble Servans, Humphry Transfer.

Mr. SPECTATOR.

May 6.

Was last Wednesday Night at a Tavern in the City, among a Ser of Men who call themselves the Lawyers-Club. You must know, Sir, this Club confifts only of Atterneys; and ar this Meeting every one propofes the Caufe he has then in hand to the Board, upon which each Member gives his Judgment according to the Experience he has met with. If it happens that any one puts a Cafe of which they have had no Precedent, it is noted down by their Clerk Will Goofequil. (who registers all their Proceeding,) that one of them may go the next Day with it to a Counsel. This indeed is commendable, and ought to be the principal end of their Meeting; but had you been there to have heard them relate their Methods of managing a Caufe, their Manner of drawing out their Bills, and, in frort, their Arguments upon the feveral ways of abusing their Clients, with the Applante that is given to him who has done it most artfully, you would before new have given your Remarks on them. They are so conscious that their Discourses ought to be kept a secret, that they are very cautious of admitting any Person who is not of their Profession. When any who are not of the Law are let in, the Person, who introduces him, says

he is a very honest Gentleman, and he is taken in. as their Cant is, to pay Costs. I am admitted upon the Recommendation of one of their Principles, as a very bough, good-natur'd Fellow, that will never be in a Plot, and only defires to drink his Bottle and make his Pipe. You have formerly remarked upon feveral forts of Clubs; and as the Tendency of this is only to increase Fraud and Deceit, I hope you will please to take notice of it.

I am (with Refpect)

The Butter and tilla sta Your bumble Servant, earth of the limits still con-

Thursday, May 8.

Fallit enim Vitium fpecie virtutis & umbra, Juv. Sat. 14. v. 169.

Vice oft is bid in Virtue's fair Difguife, And in her borrow'd Form escapes inquiring Eyes. re out transfinds of the

R. LOCKE, in his Treatife of Human Understanding, has spent two Chapters upon the Abuse of Words. The first and most palpable Abuse of Words, he fays, is, when they are used without clear and distinct Ideas: The second, when we are so inconstant and unsteady in the Application of them, that we sometimes use them to fignify one Idea, sometimes another. He adds, that the Refult of our Contemplations and Reasonings. while we have no precise Ideas fixed to our Words, must needs be very confused and absurd. To avoid this Inconvenience, more especially in moral Discourses, where the same Word should constantly be used in the same Sense, he earnestly recommends the use of Definitions. A Definition, fays he, is the only way whereby the precise Meaning of moral Words can be known. He therefore accuses those of great Negligence, who discourse of moral things with the least Obscurity in the Terms they make use of, since upon the forementioned Ground he does not fcruple

formple to fay, that he thinks Morality is capable of Demonstration as well as the Mathematics.

I know no two Words that have been more abused by the different and wrong Interpretations which are put upon them, than those two, Modesty and Assure. To say, such a one is a modest Man, sometimes indeed passes for a good Character; but at present is very often used to signify a sheepish aukward Fellow, who has neither Good breeding, Politeness, nor any Knowledge of the World.

AGAIN, A Man of Affirance, tho' at first it only denoted a Person of a free and open Carriage, is now very usually applied to a profligate Wretch, who can break through all the Rules of Decency and Morality without a Blush.

I shall endeavour therefore in this Essay to restore these Words to their true Meaning, to prevent the Idea of Modely from being confounded with that of Sheepilbness and to hinder Impudence from passing for Assurance

IF I was put to define Modefty, I would call it, The Reflexion of an Ingenuous Mind, either when a Man has committed an Action for which be censures himself, or fancies that be it exposed to the Confere of others.

FOR this reason a Man truly modelt is as much so when he is alone as in Company, and as subject to a Blush in his Closet, as when the Eyes of Multitudes are Professional and the property of the state o

I do not remember to have met with any Inflance of Modefly with which I am fo well pleased, as that celebrated one of the young Prince, whole Father, being a tributary King to the Roman, had feveral Complaints laid against him before the Senate, as a Tyrant and Ope pressor of his Subjects. The Prince went to Rome to defend his Father, but coming into the Senate, and hearing a Multitude of Crimes prov'd upon him, was so oppressed when it came to his Turn to speak, that he was unable to utter a Word. The Story tells us, that the Fathers were more moved at this Inflance of Modelty and Ingenuity, than they could have been by the most pathetic Oration, and, in short, pardoned the guilty Rather for this early Promise of Virtue in the Son.

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I take Assurance to be the Faculty of Passessing a Marie Self, or of Jaying and doing indifferent things without any Untasiness on Emotion in the Mind. That which generally gives a Man Assurance is a moderate Knowledge of the World, but above all a Mind fixed and determined in itself to do nothing against the Rules of Honour and Decency. An open and assured Behaviour is the natural Confeances of Section Passessing to Passessing Section 1988 Configuence of such a Resolution. A Man thus arms if his Words or Actions are at any time telimeterpret retires within himself, and from a Consciousness of his own Integrity, assumes Force enough to despite the little Centures of Ignorance or Malice.

EVERY one ought to cherish and encourage in himself the Modelly and Assurance I have here men-

tioned.

o the mount in A Man without Affurance is liable to be made uneasy by the Polly or Ill nature of every one he convertes with. A Man without Modesty is lost to all Sense of Honour and Virtue.

IT is more than probable, that the Prince abovementioned possessed both these Qualifications im a very eminent degree. Without Affurance he would never have undertaken to speak before the mast angust Assembly in the World; without Modelty he would have pleaded the Caule he have caren upon him, the it had appeared over for feandalous en le savid-saviante ser

FROM what has been faid, it is plain, that Modefly and Afforance are both amiable, and may very well meet in the fame Performs When they are thus mixed and blended together, they compole what we endeavous to express when we fay a modest Assurance; by which we understand the just Mean between Bashfulness and Impudence. It in we smit that tensilal the to relate

I hall conclude with observing, that as the same Man may be both modest and affired, so it is also possible for the same Person to be both impudent and bashful.

WE have frequent Instances of this odd kind of Mixture in People of depraved Minds and mean Education; who tho' they are not able to meet a Man's Eyes, or pronounce a Sentence without Confesion, can voluntarily commit the greatest Villanies, or most indecent Actions. A.

SUCH

SUCH a Person Some to have made a Resolution to

do Me even in spite of himself, and in defiance of all chase Chacks and Restraints his Temper and Complexion from to have hald in his way.

UPON the whole, I would endeavour to establish this Manita, That the Practice of Proce is the most proper Method to give a Man a becoming Affurance in his Words and Actions. Guile always seeks to shelter itself in one of the Extremes, and is sometimes attended with both.

374 sham Friday, May 9 bes monell to

Wil actum reputant fi quid superesset agendum. Luc. Lib. z. v. 657.

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He rections not the past, while aught remained.

B.o. W. B.

chephoceprite all Wen, affett ever denn in fest eifere. HRR Ris a Fault, which, the common, wants a Name. It is the very contrary to Procunition ing from day to day to execute what we ought to do immediately; for mole of us take occasion to fit still and throw away the time in our possession, by Retrospect on what is possessioning we have already acquited our of Mankind. But when we thus put a Value o surfelves for what we have already do further than to explain aurielys in order to afift ou future Conduct, that will give us an over-meening Opinion of our Merit to the projudice of our persent Industry. The great Rule, methinks, fhould be to manage the Infrant in which we find, with Fortinds, Equan mity, and Moderation, according to Mens respective Circumstances. If our past Actions reproach us the cannot be atoaced for by our own fevere Reflection

fo effectually as by a contrary Behaviour. If they are praise-worthy, the Memory of them is of no use but to act suitably to them. Thus a good present Behaviour is an implicit Repentance for any Miscarriage in what is past; but present Slackness will not make up for past Activity. Time has swallowed up all that we Contemporaries did yesterday, as irrevocably as it has the Actions of the Antediavians: But we are again awake, and what shall we do to day, to day, which passes while we are yet speaking? Shall we remember the Folly of last Night, or resolve upon the Exercise of Virus to morrow. the Exercise of Viruse to morrow it Lan Night certainly gone, and to morrow may never arrive This Instant make use of. Can you oblige any Man of Honour and Virtue? Do it immediately. Can you visit a sick Friend? Will it revive him to see you enter, and suspend your own Ease and Pleasure to comfort his Weakness, and hear the Impertinencies of a Wretch in Pain? Don't flay to take Coach, but be gone. Your Mistress will bring Sorrow, and your Bottle Madness: Go to neither Such Virtiles and Diversions as these are mentioned because they occur to all Men. But every Man is sufficiently convinced, that to suspend the Use of the present Moment, and refolve better for the future only, is an unpardonable Folly. What I attempted to confider, was the Mischief of setting such a Value upon what is past, as to think we have done enough. Let a Man have filled all the Offices of Life with the highest Dignity till yesterday, and begin to live only to himself to day, he must expect he will in the Esfects upon his Reputation be considered as the Man who died yesterday. The Man, who distinguishes himfelf from the reft; stands in a press of People; those before him intercept his Progress, and those behind him, if he does not urge on, will tread him down. Cafar, of whom it was faid, that be thought nothing done while there was any thing left for him to do. went on in performing the greatest Exploits, without assuming to himself a Privilege of taking Rest upon the foundation of the Merit of his former Actions. of the land the and the second It

Saturday.

It was the manner of that clorious Captain to write down what beenes he passed through, but it was rather to keep his Affairs in Method, and capable of a clear Review in case they should be examined by others, than that he built a Renown upon any thing that was past. I shall produce two fragments of his, to demonstrate, that it was his Rule of Life to support himself rather by what he should perform, than what he had done already. In the Tablet which he were about him the same Year in which he obtained the Battle of Phansaia, there were found these loose Notes for his own Conduct: It is supposed, by the Circumstances they alluded to, that they might be det down to the Evening of the fame. Night, alog est most ene vedt H worm in reste !

MY Part is now but begun, and my Glory must be fullained by the Use I make of this Victory; otherwise my Loss will be greater than that of Pomper Our personal Reputation will rise or fall as t we bear our respective Fortunes. All my private Enemies among the Prifoners shall be spared. I will forget this, in order to obtain such another Day. Trebutius is ashamed to see me: I will go to his 'Tent and be reconciled in private. Give all the Men of Honour, who take part with me, the Terms I offered before the Battle. Let them owe this to their Friends who have been long in my Interests. Power is weakened by the full Use of it, but extended by Moderation. Galbinius is proud, and will be fervile in his present Fortune : let him wait. Send for Stertinius: He is modest, and his Virtue is worth gaining. I have cooled my Heart with Reflexion, and am fit to rejoice with the Army to morrow. He is a popular General who can expose himself like a private Man during a Battle; but he is more popular who can rejoice but like a private Man after a Victory.

WHAT is particularly proper for the Example of all who pretend to Industry in the pursuit of Honour and Virtue, is, that this Hero was more than ordinarily folicitous about his Reputation, when a

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Common Mind would have thought itself in Security, and given itself a loose to Joy and Triumph. Bue though this is a very great Instance of his Temper, I must confess I am more taken with his Reslexions, when he retired to his Closer in some Disturbance upon the repeated ill Omens of Calpiannia's Dream the Night before his Death. The literal Translation of that Pragment shall conclude this Paper.

BE it so then. If I am to die to morrow, that is what I am to do to morrow: It will not be then, because I am willing it should be then; nor shall I ofcape it, because I am unwilling. It is in the Gode when, but in myself how I shall die. If Capbornie's Dreams are Fumes of Indigestion, how shall I behold the Day after to morrow? If they are from the Gods, their Admonition is not to prepare me to escape from their Decree, but to meet it. I have lived to a

Fulness of Days and of Glory: what is there that Cafar has not done with as much Honour as apcient Heroes! Cafar has not yet died; Cafar is prepared to die.

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Will A. S. particolarly or specific liverage of the state of the same of the s

Saturday,

A Charter

EDMORTAL SEDICE

Nº 375 Soturday, May 10. and since of

Non possidentem multa ancasseris.

Resi beatum: resiùs secupat

Nomen besti, qui Deorum

Manerikus fapienter uti,

Duranque calla l'amperien pati,

Pegasque Letho sogutum timet.

TARE A Legibo. Box are four find the Courty.

We harbaraully call them bleft.

Who are of langest Tenements possess.

While swelling Coffers break their Owner's Rest.

More truly bappy those, subscens.

Govern these little Empire. Man:

Who spend their Treasure freely, as 'towas giv'n

By the lange Raunty of indulgent Heav'n:

Who, in a sin'd, unalterable, State,

Smilt at the doubtful Tide of Fate,

And scorn able her Friendship and her flate?

Who Poisse less than Fallboad fear,

Leth to purebase Life so dear.

Have more than once had occasion to mention a noble Saying of Senson the Philosopher, That a virtuous Person struggling with Missortunes, and rising above them, is an Object on which the Gods themselves may look down with Delight. I shall therefore set before my Reader a Scene of this kind of Distress in private Life, for the Speculation of this Day.

A N eminent Citizen, who had lived in good Fashion and Credit, was by a Train of Accidents, and by an unavoidable Perplexity in his Assairs, reduced to a low Condition. There is a Modesty usually attending fautiless Powerty, which made him rather choose to reduce his Manner of Living to his present Circumstances, than solicit his Friends in order to support the Shew of an Estate

wher

when the Sublance was gone. His Wife who was a Woman of Sense and Wirton behaved hertelf on this Occasion with uncommon Decency, and never appeared so amiable in his Eyes a now. Instead of upbraiding him with the ample Fortune she had brought, or the many great Offers the had refused for his take, the redoubled all the Instances of her Affection; while her Husband was continually pouring out his Heart to her in Complaints that he had ruined the best Woman in the World. He sometimes came home at a time when the did not expect him, and furpris'd her in Tears, which the endeavour'd to conceal, and always put on an Air of Chearfulness to receive him. To lessen their Expence, their eldest Daughter. (whom I shall call Amanda) was fent into the Country, to the House of an honest Farmer, who had married a Servant of the Family. This young Woman was apprehenfive of the Ruin which was approaching, and had privately engaged a Friend in the Neighbourhood to give her an account of what passed from time to time in her Father's Affairs, Amanda was in the Bloom of her Youth. and Beauty, when the Lord of the Manor, who often called in at the Farmer's House as he followed his Counby Sports, fell passionately in Love with her. He was a Man of great Generosity, but from a loose Education had contracted a hearty Aversion to Marriage. He therefore entertained a Design upon Amanda's Virtue, which at present he thought fit to keep private. The innocent Creature, who never suspected his Intentions, was pleased with his Person; and having observed his growing Passion for her, hoped by so advantageous a Match she might quick. ly be in a capacity of supporting her impoverished Relations. One day as he called to fee her, he found her in Tears over a Letter the had just received from her Friend. which gave an account that her Father had lately been stripped of every thing by an Execution. The Lover, who with some difficulty found out the Cause of her Grief, took this occasion to make her a Proposal. It is impossible to express Amanda's Confusion when the found his Pretentions were not honourable. She was now deferted of all her Hopes, and had no power to speak; but rushing from him in the utmost Disturbance, locked herself up in her Chamber. He immediately

dispatched a Messenger to her Father with the following

I Have heard of your Misfortune, and have offered on her four hundred Pounds a year, and to lay down the Sum for which you are now distressed. I will be fo ingenuous as to tell you that I do not intend Marriage: But if you are wife, you will life your Authotity with her not to be too nice, when she has an op portunity of faving you and your Family, and of making herfelf happy may he bluess that works yet

when the fill then, which we have not brought on

THIS Letter came to the Hands of Amanda's Mother; the open'd and read it with great Surprise and Concern. She did not think it proper to explain herfelf to the Messenger, but desiring him to call again the next Morning, the wrote to her Daughter as follows.

there this berief to showald, exercised to be

Dearest Child, with he bely and bloom hanterpal TOUR Father and I have just now received a Let-I ter from a Gentleman who pretends Love to you, with a Proposal that infults our Missortunes, and would throw us to a lower Degree of Misery than any thing which is come upon us. How could this barbarous Man think that the tenderest of Parents would be tempted to sapply their Want by giving up the best of Children to Infamy and Ruin? It is a mean and cruel Artifice to make this Proposal at a time when he thinks our Necessities must compel us to any thing; but we will not eat the Bread of Shame; and therefore we charge thee not to think of us, but to avoid the Snare which is laid for thy Virtue. Beware of pitying us : It is not fo bad as you have perhaps been told. All things will yet be well, and I shall write my Child better News. I have been interrupted. I know not how I was moved to fay things would mend. As I was going on I was flartled by a Noise of one that knocked at the

Door, and hath brought us an unexpected Supply of a Debt which had long been owing. Oh! I will now tell thes Support, having convey'd what little Money I could raife to your poor Father.—Thou wilt weep to think where he is, yet be affured he will be foon at liberty. That cruel Letter would have broke his Heart, but I have consealed it from him. I have no Companion at prefene befides little Famp, who flands watching my Looks as I write, and is crying for her Sifter: She fays he is fure you are not well, having different that my prefent Trouble is about you. But do not think I would thus repent my Sorrows, to grieve thee. No, it is to intreat thee not to make them insupportable, by adding what would be worse than all. Let us bear chearfully an Affliction, which we have not brought on ourselves, and remember there is a Power who can better deliver us out of it, than by the Loss of thy Innecence. Heaven preserve my dear Child.

Thy Affectionate Mother-

THE Messenger, notwithstanding he promised to deliver this Letter to Amanda, carried it first to his Master. who he imagined would be glad to have an opportunity of giving it into her bands himfelf. His Makes was impatient to knew the Success of his Proposal, and therefore broke open the Letter privately to fee the Contents. He was not a little moved at fo true a Picture of Virtue in Diffres: But at the same time was infinitely furprised to find his Offers rejected. However he resolved not to suppress the Letter, but earefully spaled it up again. and carried it to Amanda. All his Endeavours to fee her were in vain, till the was affured he brought a Letter from her Mother. He would not part with it but upon condition that the thould read it without leaving the Room. While the was peruling it, he fixed his Eyes on her Face with the deepest Attention: Her Concern gave a new Softness to her Beauty, and when the burst into Tears, he could no longer refrain from bearing a Part in her Sorrow, and telling her, that he too had read the Letter. and was resolved to make Reparation for having been the Occasion of it. My Reader will not be displeased to fee the second Episte which he now wrote to Amanda's e in and long occar owner. Mother. MADAM:

MADAM

- Am full of Shame, and will never furgive myleif,
- If I have not your Pardon for what I lately wrote.
 It was far from my latention to add Trouble to the
- Afflicted; nor could any thing, but my being a Stranger to you, have betrayed me into a Fault, for which, if I live, I shall endeavour to make you amends, as a Son.

- You cannot be unhappy while Amanda is your Daughter: nor shall be, if any thing can prevent it,
- which is in the power of,

A TO SOME ON MADAM Tour moft Obedient Humble Servant

THIS Letter be fent by his Steward, and foon after went up to Town himfelf to complete the generous Act. he had now reloked on. By his Friendship and Affistance Amanda's Father was quickly in a Condition of retrieving his perplex'd Affairs. To conclude, he married Amanda, and enjoyed the double Satisfaction of having reflered a worthy Family to their former Prosperity, and of making himself happy by an Alliance to their Virtues

EXCENDENCES CEST CESTED DE LOS CESTES

Nº 376 Monday, May 12.

Parties on Pythogonea. Perf. Sat. 60 v. ar.

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From the Pythagorean Peacock.

Mr. SEECTATOR, Have observed that the Officer you some time ago. appointed as Infpedor of Signs has not done his Duty to well as to give you an account of very many frange Occurrences in the publick Streets which are worthy of, but have escaped your Notice. Among all the Oddnesses which I have over met with, that which I am now telling you gave me most delight. You must have observed that all the Criers in the

Street attract the Attention of the Passengers, and of the Inhabitants in the several Parts, by something. very particular in their Tone itself, in the dwelling upon a Note, or else making themselves wholly unintelligible by a Scream. The Person I am so de-lighted with has nothing to sell, but very gravely. Merit but the Homage they pay to his manner of fighifying to them that he wants a Subfidy. You, muft, fure, have heard speak of an old Man, who walks. about the City, and that Part of the Suburbs which lies beyond the Tower, performing the Office of a Day-Watchman, followed by a Goose, which bears the Bob of his Ditty, and confirms what he says with a Quack, Quack. I gave little heed to the mention of this known Circumstance, till being the other day in those Quarters, I passed by a decrepid old Fellow with a Pole in his Hand, who just then was bawling out, half an hour after one o'Clock, and immediately a dirty Goofe behind him made her Response, Quack, Quack. I could not forbear attending this grave Procession for the length of half a 'Street, with no small Amazement to find the whole Place so familiarly acquainted with a melancholy Midnight Voice at Noon day, giving them the Hour, and exhorting them of the Departure of Time, with a Bounce at their Doors. While I was full of this Novelty, I went into a Friend's House, and told him how I was diverted with their whimfical Monitor and his Equipage. My Friend gave me the History; and interrupted my Commendation of the Man, by telling me the Livelihood of these two Animals is purchased rather by the good Parts of the Goofe than of the Leader: · For it seems the Peripatetick who walked before her was a Watchman in that Neighbourhood; and the Goofe of herfelf by frequent hearing his Tone, out of her natural Vigilance, not only observed, but answered it very regularly from time to time. The Watchman was fo affected with it, that he bought her, and has taken her in Partner, only aftering their Hours of Duty from Night to Day. The Town has come into it, and they live very comfortably. This is the Matter of Fact:

Now I defire you, who are a profound Philosopher, to confider this Alliance of Inftinct and Reason. Your Speculation may turn very naturally upon the Force the superior Part of Mankind may have upon the Spirits of such as, like this Watchman, may be very near the Standard of Geefe. And you may add to this practical Observation, how in all Ages and 'Times the World has been carried away by odd unac-' countable things, which one would think would pafs upon no Creature which had Reason; and, under the Symbol of this Goofe, you may enter into the Manner and Method of leading Creatures, with their Eves open, throi thick and thin, for they know not what, they know not why the and the transfer that they ALL which is humbly submitted to your Spectato-

rial Wifdom, by, and a serie unit and rather

in the first to small discussion and their

Your most bumble Servant,

Michael Gander.

Mr. SPECTATO DA ME CO TRADICODO STOTEDO

Have for feveral Years had under my Care the. Government and Education of young Ladies, which Trust I have endeavoured to discharge with due regard to their feveral Capacities and Fortunes: I have left nothing undone to imprint in every one of them an humble courteous Mind, accompanied with a graceful becoming Mien, and have made them pretty much acquainted with the Houshold Part of Family-Affairs; but still I find there is fomething very much wanting in the Air of my Ladies different from what I observe in those that are esteemed your fine-bred Women. Now, Sir, I must own to you, I never suffered my Girls to learn to dance; but fince I have read your Discourse of Dancing, where you have described the Beauty and Spirit there is in regular Motion, I own myfelf your Convert, and resolve for the future to give my young Ladies that Accomplishment. But upon imparting my Defign to their Parents, I have been made very uneasy, for fome fome time, because several of them have declared, that if I did not make use of the Master they recommended, they would take away their Children. There was Colonel Junter's Lady, a Colonel of the Train-bands, that has a great laterest in her Parish; she recommends Mr. Troe for the prettieft Mafter in Town, that no Man teaches a Jig like him, that the has free him rife fix or feven Capers together with the greatest ease imaginable, and that his Scholars twist themselves more ways than the Scholars of any Mafter in Town: besides there is Madam Prim an Aldernan's Lady, recommends a Matter of her own Name, but the declares he is not of their Family. yet a very extraordinary Man in his way; for hefides a very foft Air he has in dancing, he gives them a particular Behaviour at a Tea-Table, and in prefenting their Snuff-Box, to twirl, slip, or flirt a Fan, and how to place Patches to the best advantage, either for fat or lean, long or oval Faces: for my Lady fays there is more in these things than the World imagines. But I must confess the major Part of those I am concerned with, leave it to me. I defire therefore, according to the inclosed Direction, you would fend your Correspondent who has writ to you on that Subject to my House. If proper Application this way can give Innocence new Charms, and make Virtue legible in the Countenance, I shall spare no Charge to make my Scholars in their very Features and Limbs bear witness how careful I have been in the other Parts of their Education.

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Des of the August 1 to 20 the

Your most bumble Servant,

Por Machael Watchful.



Tuesday, May 13.

Quid quisque antet, nunquam bomini satis Cautum eft in baras --- Hor. Od. 13.1 2. V. 13.

What each flou'd fly, is feldom known; We, unprovided, are undane.

OVE was the Mother of Poetry, and fill produces among the most ignorant and barbarous, a thou-It makes a Footman talk like Oroundates, and converts a brutal Ruftic into a gentle Swain. The most ordinary Plebeian or Mechanic in Love, bloeds and pines away with a certain Elegance and Tendernels of Bentiments which this Passion neturally inspires.

THESE inward Languishings of a Mind infected with this Softness, have given birth to a Phrase which is made use of by all the melting Tribe, from the highest

to the lowest, I mean that of dying for Love.

STATE OF THE

ROMANCES, which owe their very Being to this Passion, are full of those metaphorical Deaths. Heroes and Heroines, Knights, Squires, and Damfels, are all of them in a dying Condition. There is the same kind of Mortality in our modern Tragedies where every one gasps, faints, bleeds and dies. Many of the Poets, to describe the Execution which is done by this Passion, represent the Fair Sex as Bafikishs that destroy with their Eyes; but I think Mr. Cowley has with great Justness of Thought compared a beautiful Woman to a Porcuping that fends an Arrow from every Part.

I have often thought that there is no way to effectual for the Cure of this general Infirmity, as a Man's redecting upon the Mouves that produce it. When the Passion proceeds from the Sense of any Virtue or Perfection in the Person beloved, I would by no means dis-

courage it; but if a Man confiders that all his heavy Complaints of Wounds and Deaths rife from some little Affectations of Coquetry, which are improved into Charms by his own fond Imagination, the very laying before himself the Cause of his Distemper, may be suf-

ficient to effect the Cure of it.

IT is in this view that I have looked over the feveral Rundles of Letters which I have received from dying People, and composed out of them the following Bill of Mortality, which I shall lay before my Reader without any further Preface, as hoping that it may be nieful to him in discovering those several Places where there is most Danger, and those fatal Arts which are made use of to defroy the Heedless and Unwary.

LYSANDER, flain at a Puppet show on the third of September.

Thirlis, that from a Calement in Picadille

T. S. wounded by Zelinda's Scarlet Stocking, as the was stepping out of a Coach,

Will. Simple, smitten at the Opera by the Glance of

an Eve that was aimed at one who flood by him.

Tho. Vainlove, lost his Life at a Ball,

Tim. Tattle, kill'd by the Tap of a Fan on his left Shoulder by Coquetilla, as he was talking carelefly with her in a Bow-window.

Sir Simon Softly, murder'd at the Play-house in Drury-

lane by a Frown.

Philander, mortally wounded by Cheora, as the was adjusting her Tucker.

Ralph Gapely, Esq; hit by a random Shot at the

Ring.

F. R. caught his Death upon the Water, April the 1st.

W. W. kill'd by an unknown Hand, that was playing with the Glove off upon the fide of the Front-Box in Drury-lane.

Sir Christopher Crazy, Barti hurt by the Brush of a

Whalebone Petticoat.

Sylvins, that throughthe Sticks of a Fan at St. James's Church will was to sheet set more son in the Errion beloved, I would be no more

fruck thro' the Heart by a Diamond Neck-

Thomas Trusty, Francis Goosequill, William Meanwell, Edward Callow Efers: Standing in a Row, fell all four at the same time, by an Ogle of the Widow Trapland.

Tom. Rattle, chancing to tread upon a Lady's Tail as he came out of the Play-house, she turn'd full upon him,

and laid him dead upon the Spot.

Dick Taftewell, flain by a Blush from the Queen's

Box in the third Act of The Trip to the Tubilee.

Samuel Felt, Haberdasher, wounded in his Walks to Islington, by Mrs. Susannah Crossstitch, as the was clambering over a Stile.

R. F. T. W. S. I. M. P. &c. put to Death in the

last Birth-Day Massacre.

Roger Blinks, cut off in the twenty first Year of his Age by a White-wash.

Musidorus, slain by an Arrow that slew out of a Dim-

ple in Belinda's Left Cheek.

Ned Courtly presenting Flavia with her Glove (which the had dropped on purpose) she receiv'd it, and took away his Life with a Curtify.

John Goffelin having received a flight Hurt from a Pair of Blue Eyes, as he was making his Escape was dif-

patch'd by a Smile.

Strephon, killed by Clarinda as she looked down into

the Pit.

Charles Careless, shot flying by a Girl of fifteen, who unexpectedly popped her Head upon him out of a Coach the mine the converted in the control of

Tokab Wither, aged threescore and three, fent to his

long home by Elizabeth Jet-well, Spinster.

Tack Free-love, murder'd by Meliffa in her Hair.

William Wifeaker, Gent. drown'd in a Flood of Tears

by Moll Common.

John Pleadwell, Efq; of the Middle Temple, Barrifter at Law, affaffinated in his Chambers the 6th Inftant by Kitty Sty, who pretended to come to him for his cap as the more from the life its they willed

(C) SICO LON LANCE

Nº 378 Wednesday, May 14.

Aggredere, O magnos, aderit jam tempus, bonores. Virg. Ect. 4. v. 48.

Mature in Years, to ready Honours move. Dawn & N.

Will make no Apology for entertaining the Reader with the following Poem, which is written by a great Genius, a Friend of mine, in the Country, who is not afnam'd to employ his Wit in the praise of his Maker.

MESSIAH.

A facred Eclogue, compos'd of feveral Passages of Maiele the Prophet

> white where defra Written in Initation of Virgil's Polls.

JE Nymphs of Bolyma! begin the Song, beav'nly Themes Sublimer Strains belong.

The Moffy Fountains, and the Sylvan Shades, The Dreams of Pindus and th' Aonian Maids. Delight no more O than my Voice infpire. Who touch'd I faiah's ballow'd Lips with Fire! RAPT into future times, the Bard begun,

A Virgin Shall conceive, a Virgin bear a Son! Maiæ, Cap. From Jesse's Root behold a Branch aris, Whose facued Flow's with Pragrance fells the 31. V. s.

Skies: Th' Etheneal Spirit o'er its Leaves Shall move, And on its Top descends the Mystic Dove.

45. Ye Heav'ns! from bigh the dewy Nectar

And in foft Silence fled the kindly Show'r!

The Sick and Weak the bealing Plant feall aid, Cap. 25. From Storms a Shelter, and from Heat a Shade; ". 4. All Grimes shall cease, and ancient Fraud shall fail; Returning Justice lift aloft ber Scale ; Cap. 9. v. 3.

Peace o'er the World ber Olive Wand extend And aubite-rob'd Innocence from Heav'n des scend.

Swift fly the Years, and rife th' expected Morn! Ob spring to Light, auspicious Babe, be born! See Nature baftes her earlieft Wreaths to bring, With all the Incense of the breathing Spring: Cap. 35. See lofty Lebanon bis Head advance. See nodding Forests on the Mountains dance, See Spicy Clouds from lowly Sharon rife. And Carmel's flow ry Top perfumes the Shies! Hark! a glad Voice the lonely Defert chears; Prepare the away ! a God, a God, appears; A God! a God! the wocal Hills reply, The Rocks proclaim th' approaching Deity.

Lo Earth receives him from the bending Skies ! Sink down ye Mountains, and ye Valleys rife! With Heads declin'd, ye Cedars, Horage pay; Be smooth ye Rocks, ye rapid Floods give, way!

The SAVIOUR comes! by ancient Bards foretold:

Hear bim, ye Deaf, and all ye Blind behold! . C. 42. V. LE He from thick Films shall purge the vifual Cap. 35.

And on the fightless Eye-ball pour the Day. 'Iis he th' obstructed Paths of Sound shall clear, And bid new Music charm th' unfolding Ear: The Dumb shall fing, the Lame his Crutch

forego. And leap exulting like the bounding Roe; No Sigh, no Murmur the wide World shall hear, From ev'ry Face be wipes off ev'ry Tear. In Adamantine Chains Shall Death be bound, Cap. 25. And Hell's grim Tyrant feel to eternal Wound. v. 8. As the good Shepherd tends his fleecy Care, V. 11. Seeks freshest Pastures and the purest Air,

Explores

v. 13.

Explores the loft, the wandring Sheep directs, By day o'erfess them, and by night protects, The tender Lambs he raises in bis Arms, Feeds from his Hand, and in his Bosom warms: Mankind Shall thus his Guardian Care engage,

The promis'd Father of the future Ace. C. g. v. 6. C. 2. V. 4.

No more shall Nation against Nation rife. Nor ardent Warriors meet with bateful Eyes, Nor Fields with gleaning Steel be cover'd o'er

The Brazen Trumpets kindle Rage no more: But useless Lances into Scythes shall bend, And the broad Falchion in a Plow-share end. Then Palaces shall rife; the joyful Son

Cap. 65. Shall finish what his short-hiv'd Sire begun; V. 21, 22.

Their Vines a Shadow to their Race Shall nield.

And the fame Hand that fow'd shall read the Field.

Cap. 35. The Swain in barren Defents with surprise W. 1, 7. Sees Lilies spring, and Sudden Verdure rife, And farts amidft the thirfty Wilds to hear New falls of Water murmuring in his Ear; On rifted Rocks, the Dragon's late Abodes.

The green Reed trembles, and the Bulrus nods.

Waste fandy Valleys, once perplex'd with Cap. 41. v. 19. and Thorn. Cap. 55. The spiry Fir and shapely Box adorn:

To leafless Shrubs the flow ring Palms succeed,

And od rous Myrtle to the noison Weed.

Cap. II. The Lambs with Wolves shall graze the verta. v. 6, 7, 8. dant Mead,

> And Boys in flow'ry Bands the Tiger had; The Steer and Bion at one Crib shall meet. And barmless Serpents lick the Pilarim's Feet. The smiling Infant in his Hand shall take The crefted Basilisk and speckled Snake; Pleas'd, the green Luftre of the Scales furvey. And with their forky Tongue and pointless Sting fiall play in with with which

> > Rife.

Rife cream'd with Light imperial Salem rife! C. 60. v. 1. and lift thy Eyes See, a long Race thy Spatious Courts adorn ; See future Sons and Dangbeers yel unborn In crouding Ranks on every fide arife, Demanding Life, impatient for the Skies! See barb'rous Nations at thy Gates attend, Walk in thy Light, and in thy Temple bend; See thy bright Altars throng dwith prostrate Kings, And beap d with Products of Sabzean Springs 1 C. 60. v. 6. Por thee laume's spicy Forests blow. And Seeds of Gold in Ophir's Mountains glow.
See Heav'n ist sparkling Portals with display,
And break upon thee in a Flood of Day!
No more the rising Sun shall gild the Morn,
Cap. 66. Nor Bo'ning Cynthia fill ber filver Horn, v. 19. 20. But loft, diffolo'd in thy superior Rays, One Tide of Glory, one unclouded Blaze O'erflow thy Courts: The LIGHT HIMSELF - Aball Sine Reveal'd, and God's eternal Day be thine! The Seas shall waste, the Skies in Smoke decay, C. 51. v. 6. Rocks fall to Duft, and Mountains melt and C. 54. away; But fix'd His Word, His faving Pow'r remains: Thy Realm for ever lasts, the own Messiah issolution deals to add thinks has been a week there rack are thus clocked in Expreshous, nothing



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Nº 379 Thursday, May 15.

Scire tuum nibil est nisi te stire boc scient alter.

Perf. Sat. 1. v. 27.

-Science is not Science till reveal de

DEYDEN.

Have often wondered at that ill-natur'd Polition which has been fometimes maintained in the Schools, and is compris'd in an old Latin Verse, namely, that A Man's Knowledge is worth nothing, if he communicates what he knows to any one lefides. There is certainly no more sensible Pleasure to a good-natured Man, than if he can by any means gratify or inform the Mind of another. I might add, that this Virtue naturally carries its own Reward along with it, fince it is almost impossible it should be exercised without the Improvement of the Person who practises it. The reading of Books, and the daily Occurrences of Life, are continually furnishing us with Matter for Thought and Reflexion. It is extremely natural for us to defire to fee fuch our Thoughts put into the Dress of Words, without which indeed we can scarce have a clear and distinct Idea of them ourselves: When they are thus clothed in Expressions, nothing to truly shews us whether they are just or false, as these Effects which they produce in the Minds of others.

I am apt to flatter myself, that in the Course of these my Speculations, I have treated of several Subjects, and laid down many such Rules for the Conduct of a Man's Life, which my Readers were either wholly ignorant of before, or which at least those few, who were acquainted with them, looked upon as so many Secrets they have found out for the Conduct of themselves, but were resolved never to have made public.

I am

I am the more confirmed in this Opinion from my having received leveral Letters; wherein I am terror for having profitured Learning to the Embraces of the Vulgar, and made her, as one of my Correspondents phrases it, a common Strompet: I am charged by another with laying open the Acana, or Secrets of Prudence, to the Byes of every Reader.

THE narrow Spirit which appears in the Letters of thele my Correspondents is the less surprising, as it has shewn itself in all Ages; There is still extant an Epistle written by Alexander the Great to his Tutor Aristotle, upon that Philosopher's publishing some part of his Writings; in which the Prince complains of his having made known to all the World those Secrets in Learning which he had before communicated to him in private Lectures; concluding, That he had rather excel the rest of Mankind in Knowledge than in Power.

LUISA de Padilla, a Lady of great Learning, and Countels of Aranda, was in like manner angry with the famous Gratian, upon his publishing his Treatise of the Discreto; wherein she fancied that he had laid open those Maxims to common Readers, which ought only to have

been referved for the Knowledge of the Great.

THESE Objections are thought by many of so much weight, that they often defend the above-mentioned Authors, by affirming they have affected such an Obscurity in their Stile and Manner of Writing, that tho'every one may read their Works, there will be but very few

who can comprehend their Meaning.

PERSIUS, the Latin Satirift, affected Obscurity for another Reason; with which however Mr. Cowley is fo offended, that writing to one of his Friends, You. fays he, tell me, that you do not know whether Perfius be a good Poet or no, because you cannot understand him; for which very Reason I affirm that he is not so.

HOWEVER, this Art of writing unintelligibly has been very much improv'd, and follow'd by several of the Moderns, who observing the general Inclination of Mankind to dive into a Secret, and the Reputation many have acquired by concealing their Meaning under obscure Terms and Phrases, resolve, that they may be still more abstruce, to write without any Meaning at all. This

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Art, as it is at prefent practiced by many emilient Authors, confits in throwing to many Words at a venture into different Periods, and leaving the environs Reader to find the Meaning of them.

THE Egyptians, who made all of Hieroglyphics to figuify feveral things, capteded a Man who confined his Knowledge and Discoveries altogether within himself, by the Figure of a Dark-Lanthorn closed on all sides, which, tho' it was illuminated within, afforded no manner of Light or Advantage to such as flood by it. For my ownpart, as I shall from time to time communicate to the Public whatever Discoveries I happen to make, I should much rather be compared to an ordinary Lamp, which confumes and wafter itself for the benefit of every Pasfehrer. In mid of battal animoto evoluc

I shall conclude this Paper with the Story of Reficrucius's Sepulchre, I suppose I need not inform my Readers that this Man was the Author of the Reserveian Sect. and that his Disciples still pretend to new Discoveries which they are never to communicate to the rest of

Mankind.

A certain Person having occasion to dig somewhat deep in the Ground, where this Philosopher lay intered. met with a small Door having a Wall on each fide of it. His Curiofity, and the Hopes of finding fome hidden Treasure, soon prompted him to force open the Door. He was immediately furpris'd by a sudden Blaze of Light. and discover'd a very fair Vault: At the upper end of it was a Statue of a Man in Armour fitting by a Table, and leaning on his left Arm. He held a Truncheon in his right Hand, and had a Lamp burning before him. The Man had no fooner fet one Foot within the Vault, than the Statue erected itself from its leaning Posture, stood bolt upright; and upon the Fellow's advancing another Step, lifted up the Truncheon in his right Hand. The Man still ventur'd a third Step, when the Statue with a furious Blow broke the Lamp into a thousand Pieces, and left his Guest in a sudden Darknefs.

UPON the Report of this Adventure, the Country People foon came with Lights to the Sepulchre, and difcovered that the Statue, which was made of Brass, was nothing more than a Piece of Clock work; that the Floor of the Vault was all look, and underlaid with feveral

Springs, which, upon my Man's entering, naturally produced that which had happen'd.

ROSICRUCIUS, say his Disciples, made use of this Method, to show the World that he had re-invented the ever burning Lamps of the Ancients, tho' he was resolv'd no one should reap any Advantage from the Discovery.

Nº 380 Friday, May 16.

Rivalem patienter babe -Ovid. Ars. Am. 1. 2. v. 538.

With patience bear a Rival in thy Love.

S I R. Thursday, May 8, 1712.

THE Character you have in the World of being the Lady's Philosopher, and the pretty Advice I have seen you give to others in your Papers, make me address myself to you in this abrupt manner, and to defire your Opinion what in this Age a Woman may call a Lover. I have had lately a Gentleman that I thought made Pretensions to me, infomuch that most of my Friends took notice of it and thought we were really married; which I did not take much pains to undeceive them, and especially a young Gentlewoman of my particular Acquaintance which was then in the Country. She coming to Town, and feeing our Intimacy fo great, the gave herfelf the liberty of taking me to talk concerning it : I ingenpoully told her we were not married, but I did not know what might be the Event. She foon got acquainted with the Gentleman, and was pleased to take upon her to examine him about it. Now whether a new Face had made a greater Conquest than the old. I'll leave you to judge: But I am informed that he utterly deny'd all Pretentions to Courthip, but withal

profess'd a fincere Friendship for me; but whether Marriages are proposed by way of Friendship or not, is what I defire to know, and what I may really call a Lover. There are so many who talk in a Language fit only for that Character, and yet guard themselves against speaking in direct Terms to the Point, that it is impossible to distinguish between Courtship and Conversation. I hope you will do me Justice both upon my Lover and my Friend, if they provoke me further: In the mean ' time I carry it with fo equal a Behaviour, that the Nymph and the Swain too are mightily at a loss; each believes I, who know them both well, think myfelf revenged in their Love to one another, which creates an irreconcilable Jealoufy. If all comes right again, you shall hear further from,

Sir, your most obedient Servant,

Mirtilla.

April 28, 1712. Mr. SPRCTATOR, [7 OUR Observations on Persons that have behaved themselves irreverently at Church, I doubt not have had a good Effect on fome that have read them: But there is another Fault which has hitherto escaped your Notice, I mean of such Persons as are very zealous and punctual to perform an Ejaculation that is only preparatory to the Service of the Church, and yet neglect to join in the Service itself. There is an Instance of this in a Friend of WILL HONEY COMB's, who fits opposite to me: He seldom comes in till the Prayers are about half over, and when he has enter'd · his Seat (instead of joining with the Congregation) he devoutly holds his Hat before his Face for three or four · Moments, then bows to all his Acquaintance, fits down. takes a Pinch of Snuff, (if it be Evening Service perhaps a Nap) and spends the remaining Time in survey. ing the Congregation. Now, Sir, what I would defire, is, that you will animadvert a little on this Gentleman's Practice. In my opinion, this Gentleman's Devotion, cap-in-hand, is only a Compliance to the Custom of the Place, and goes no further than a little · ecclefiaftical Good-breeding. If you will not pretend to tell us the Motives that bring fuch Triflers to folemn · Assemblies.

Affemblies, yet let me defire that you will give this Letter a Place in your Paper, and I shall remain,

Sir, your obliged bumble Servant,

J.

Mr. SPECTATOR,

May the 5th:

HE Conversation at a Club, of which I am a Member, last Night falling upon Vanity and the Defire of being admired, put me in mind of re-lating how agreeably I was entertained at my own Door last Thursday by a clean fresh-colour'd Girl, under the most elegant and the best furnished Milk-Pail I had ever observed. I was glad of such an Opporturity of feeing the Behaviour of a Coquette in low Life, and how the received the extraordinary Notice that was taken of her; which I found had affected every Mufcle of her Face in the same manner as it does the Feature of a first rate Tost at a Play, or in an Affembly. This Hint of mine made the Discourse turn upon the Sense of Pleasure; which ended in a general Resolution, that the Milk maid enjoys her Vanity as exquisitely as the Woman of Quality. I think it would not be an improper Subject for you to examine this Frailty, and trace it to all Conditions of Life; which is recommended to you as an Occasion of obliging many of your Readers, among the

Your most bumble Servant,

T. B.

SIR.

OMING last Week into a Coffee-house not far from the Exchange with my Basket under my Arm, a Jew of confiderable Note, as I am informed, takes half a dozen Oranges of me, and at the fame time flides a Guinea into my Hand; I made him a Curtiy, and went my way: He follow'd me, and finding I was going about my Bufiness, he came up. with me, and told me plainly, that he gave me the Guinea with no other Intent but to purchase my Perfon for an Hour. Did you so, Sir? says I: You: gave it me then to make me be wicked. I'll keep it 12/25/25/25 T

to make me honest. However, not to be in the least ungrateful, I promise you I'll my nour in a couple of Rings, and wear them for your Sake. I am fo just, Sir, besides, as to give every body that asks how I came by my Rings this Account of my Benefactor; but to fave me the Trouble of telling my Tale over and over again, I humbly begthe favour of you for to tell it once for all, and you will extremely oblige,

Your humble Servent,

year in Regularistics May 12;

May 12; 1712. Betty Lemons

S I R, St. Brides, May 15, 17121 IS a great deal of Pleafure to me, and I dare fay will be no lefs Satisfaction to you, that I have an Opportunity of informing you, that the Gentlemen and others of the Parish of St. Brides, have raifed a Charity-School of Afry Girls, as before of fifty Boys. You were forkind to recommend the Boys to the charitable World, and the other Sex hope you will do them the same Payour in Friday's Speciator for Sunday next, when they are to appear with their humble Airs at the Parish-Church of St. Brides. Sir, the Mention of this may possibly be ferviceable to the Children; and fure no one will omit a good Action. attended with no Expence.

1 am. S I R.

The Contract of the second of the Course of the design of the state of the second of the to boild all them and the brief Apple !

Your very bumble Servant;

The Sexton.



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Saturday May 17.

Lequam momento rebus in arduis
Servare mouton, non fecus in bonis Ab insaltriti semperatam
Lotitia, moriture Delis

with the first of the Hor. Od. 2.1, 2, m. I.

Be calm, my Delius, and ferene, However Fortune change the Scene: In thy most dejetted State, Sink not underneath the Weight; Nor yet, when happy Days begin,

And the full Tide comes rolling in,

Let a herce, unruly, Joy

The Good A Durant of the Mind deliror.

Ano h The fettl'd Quiet of thy Mind deftroy.

Manuel of the property of the solution of the forest there are the state of the solution of th Have always preferr'd Cheanfulness to Mirth. The latter I confider as an Ad, the former as a Habit of the Mind. Mirth is short and transient, Chearfulness fixed and permanent. Those are often raised into the greatest Transports of Mirch, who are subject to the greatest Depressions of Melancholy: On the contrary, Chearfulness, tho' it does not give the Mind fuch an exquifite Gladness, prevents us from falling into any Depths of Sorrow. Mirch is like a Flath of Lightning, that breaks thro' a Gloom of Clouds, and glitters for a Moment; Chearfulness keeps up a kind of Daydight in the Mind. and fills it with a deady and perpetual Screnity!

r A M.E.N. of anthere Principles look apon Mirth as too wanton and disfolute for a State of Probation, and as filled with a certain Triumph and Infolence of Heart that is finantificit with a Life which is every Moment obnoxious to the greatest Dangers .. Writers of this Complexion have observed, that the facred Person who was the great

Pattern of Perfection was never feen to laugh.

CHEARFUL NESS of Mind is not liable to any of these Exceptions; it is of a serious and composed Na. ture: ture; it does not throw the Mind into a Condition imconspicuous in the Characters of those who are looks upon as the greatest Philosophers among the Heathens, as well as among those who have been deservedly esteemed

as Saints and holy Men among Christians.

IF we consider Chearfulnels in three Lights, with regard to ourselves, to those we converse with, and to the great Author of our Being, it will not a little recommend itself on each of these Accounts. The Man who is possessed of this excellent Frame of Mind, is not only easy in his Thoughts, but a perfect Master of all the Powers and Faculties of his Soul: His Imagination is always clear, and his Judgment undisturbed: His Temper is even and unruffled, whether in Action or in Solitude. He comes with a Relish to all those Goods which Nature has provided for him, tastes all the Pleasures of the Creation which are poured about him, and does not feel the full Weight of those accidental Evils which may befal him.

IF we confider him in relation to the Persons whom he converles with, it naturally produces Love and Good-will towards him. A chearful Mind is not only disposed to be affable and obliging, but raises the same Good-humour in those who come within its Influence. A Man finds himfelf pleased, he does not know why; with the Chearfulness: of his Companion: It is like a fudden Sunshine that awakens a fecret Delight in the Mind, without her attending to it. The Heart rejoices of its own accord, and naturally flows out into Friendship and Benevolence towards the Person who has so kindly an Effect upon it.

WHEN I confider this chearful State of Mind in its third Relation, I cannot but look upon it as a confiant habitual Gratitude to the great Author of Nature. An inward Chearfulness is an implicit Praise and Thanksgiving to Providence under all its Dispensations. It is a kind of Acquiescence in the State wherein we'are placed, and a fecret Approbation of the Divine Will in his.

Conduct sowards Man, let el sur tare bestable THERE are but two things, which, in my Opinion, can reasonably deprive us of this Chearfulness of Heart. The first of these is the Sense of Guilt. A Man who lives

lives in a State of Vice and Impenitence, can have no Title to that Evenness and Tranquillity of Mind which is the Health of the Soul, and the natural Effect of Virtue and Innocence. Chearfulness in an ill Man deserves a harder Name than Language can furnish us with, and is many degrees beyond what we commonly call Folly or Madness.

ATHEISM, by which I mean a Disbelief of a Supreme Being, and confequently of a future State, under whatfoever Titles it shelters itself, may likewise very reasonably deprive a Man of this Chearfulness of Temper. There is something so particularly gloomy and offensive to human Nature in the Prospect of Non Existence, that I cannot but wonder with many excellent Writers, how it is possible for a Man to outlive the Expectation of it. For my own part, I think the Being of God is fo little to be doubted, that it is almost the only Truth we are fure of, and fuch a Truth as we meet with in every Object, in every Occurrence, and in every Thought. If we look into the Characters of this Tribe of Infidels, we generally find they are made up of Pride. Spleen, and Cavil: It is indeed no wonder, that Men. who are uneasy to themselves, should be so to the rest of the World; and how is it possible for a Man to be otherwife than uneafy in himfelf, who is in danger every Moment of losing his intire Existence, and dropping into Nothing?

THE vicious Man and Atheist have therefore no Pretence to Chearfulness, and would act very unreasonably, should they endeavour after it. It is impossible for any one to live in Good-humour, and enjoy his present Exist tence, who is apprehensive either of Torment or of Annihilation; of being miserable, or of not being at all.

AFTER having mention'd these two great Principles, which are destructive of Chearfulness in their own Nature, as well as in right Reason, I cannot think of any other that ought to banish this happy Temper from a virtuous Mind. Pain and Sickness, Shame and Reproach, Poverty and old Age, nay Death itself, considering the Shortness of their Duration, and the Advantage we may reap from them, do not deserve the Name of Evils. A good Mind may bear up under them with Fortitude,

owith Indolence, and with Chearfulness of Heart. The toding of a Tempelt does not discompose him, which he is fare will bring him to a joyful Harbons.

A Man, who ales his best Endeavours to live according to the Dictates of Virtue and right Reason, has two perpetual Sources of Chearfulness, in the Consideration of his own Nature, and of that Being on whom he has a Dependence. If he looks into himfelf, he cannot but rejoice in that Existence, which is so lately believed upon him, and which, after Millions of Ages, wil be still new, and still in he Beginning. How many Self-Congratulations naturally rife in the Mind, when it reflects on this its Entrance into Eternity, when it takes a View of those improveable Faculties, which in a few Years. and even at its first fetting out, have made so considerable a Progress, and which will be still receiving an Increate of Perfection, and confequently an Increase of Happiness ? The Consciousness of such a Being spreads a perpetual Diffusion of Joy through the Soul of a virtuous Man, and makes him look upon himself-every Moment as more happy than he knows how to conceive.

THE second Source of Chearfulness to a good Wind. is its Confideration of that Being on whom we have our Dependence, and in whom, though we behold him as. vet but in the first faint Discoveries of his Perfections, we fee every thing that we can imagine as great, glorious, or We find ourselves every where upheld by his Goodness, and forrounded with an Immonstry of Love and Mercy. In fhort, we depend upon a Being, whose Power qualifies him to make us happy by an Infinity of: Means, whose Goodness and Truth engage him to make those happy who defire it of him, and whose: Unchangeableness will secure us in this Happiness to all

SUCH Confiderations, which every one should perpetually cherift in his Thoughts, will banish from us all: that fecret Heaviness of Heart which unthinking Mon. are subject to when they lie under no real Affliction, all that Anguish which we may feel from any Evil that actually oppresses us, to which I may likewise add those little Cracklings of Mirth and Folly, that are apter to betray Virtue than support it; and establish in us such

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Monday, May 19.

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Doght not to have neglected a Request of one of my Correspondents to long as I have; but I date tay I have given him time to add Practice to Profession. He fent me fome time agova Bettle or two of excellent Wine to drink the Health of a Gentleman who but by the Perry Port advertised him of an egregious forcer in his Conduct. My Correspondent received the Obligation from an anknown Hand with the Candour which is nament to an ingenuous Mind; and promites a contrary Behaviour in that Point for the future! He will offend his Monitor with no more Brees of that kind, but thanks. him for his Benevelence. This frank Carriage makes me ingenuous Admowledgment of a Fault: All fach Wifcurringes at flow from Thadvertency are more than repaid by it; for Reason, though not concerned in the Injury, employs all its Force in the Atonement. He that fays, he did not defign to disoblige you in such an Action, does as much as if he should tell you, that the the Circum-stance which displeased was never in his Thoughts, he has that Refreet for you, that he is unfatisfied till fe is wholly our of yours. It must be confessed, that when an Acknowledgment of an Offence is made our of Poorhold of Spirit, and not Conviction of Heart, the Citcumillance is quite different : But in the Cafe of my Cotrespondent where both the Notice is taken and the Return made in private, the Affair begins and ends with the highest Grace on each Side. To make the Acknowledgment

ledgment of a Fault in the highest manner graceful, it is lucky when the Circumstances of the Offender place him above any ill Consequences from the Resentment of the Person offended. A Dauphin of France upon a Review of the Army, and a Command of the King to alter the Posture of it by a March of one of the Wings, gave an improper Order to an Officer at the Head of a Brigade, who told his Highness, he presumed he had not received the last Orders, which were to move a contrary Way. The Prince, instead of taking the Admonition which was delivered in a manner that accounted for his Error with Safety to his Understanding, shaked a Cane at the Officer; and with the return of opprobrious Language persisted in his own Orders. The whole Matter came necessarily before the King, who commanded his Son, on foot, to lay his right Hand on the Gentleman's Stirrup as he sat on Horseback in sight of the whole Army, and ask his Pardon. When the Prince touched his Stirrup, and was going to speak, the Officer, with an incredible Agility, threw himself on the Earth, and kissed his Feet.

THE Body is very little concerned in the Pleafureor Sufferings of Souls truly great; and the Reparation, when an Honour was defigned this Soldier, appeared as much too great to be borne by his Gratitude, as the In-

jury was intolerable to his Resentment.

WHEN we turn our Thoughts from these extraordinary Occurrences into common Life, we see an ingenuous kind of Behaviour not only make up for Faults committed, but in a manner expire them in the very Commission. Thus many things wherein a Man has pressed too far, he implicitly excuses, by owning, This is a Trespass; you'll pandon my Confidence: I am sensible I have no Pretention to this Favour, and the like. But commend me to those gay Fellows about Town who aredirectly impudent, and make up for it no otherwise than by calling themselves such, and exulting in it. But this fort of Carriage which prompts a Man against Rules to urge what he has a mind to, is pardonable only when you fue for another. When you are confident in preference of yourself to others of equal Merit, every Man that loves Virtue and Modesty ought, in defence of those Qualities. ico musici

lities, to oppose you: But without considering the Morality of the thing, let us at this time behold only the natural Consequence of Candour when we speak of ourselves.

THE SPECTATOR writes often in an Elegant, often in an Argumentative, and often in a Sublime Stile, with equal Success; but how would it hurt the reputed Author of that Paper to own, that of the most beautiful Pieces under his Title, he is barely the Publisher? There is nothing but what a Man really performs, can be an Honour to him; what he takes more than he ought in the Eye of the World, he loses in the Conviction of his own Heart, and a Man must lose his Consciousness, that is, his very Self, before he can rejoice in any Falshood

without inward Mortification.

WHO has not feen a very Criminal at the Bar, when his Counsel and Friends have done all that they could for him in vain, prevail upon the whole Assembly to pity him, and his Judge to recommend his Case to the Mercy of the Throne, without offering any thing new in his Defence, but that he whom before we wished convicted, became fo out of his own Mouth, and took upon himself all the Shame and Sorrow we were just before preparing for him? The great Opposition to this kind of Candour, arises from the unjust Idea People ordinarily have of what we call a high Spirit. It is far from Greatness of Spirit to persist in the wrong in any thing, nor is it a Diminution of Greatness of Spirit to have been in the wrong: Perfection is not the Attribute of Man, therefore he is not degraded by the Acknowledgment of an Imperfection: But it is the Work of little Minds to imitate the Fortitude of great Spirits on worthy Occasions, by Obstinacy in the wrong. This Obstinacy prevails so far upon them, that they make it extend to the Defence of Faults in their very Servants. It would swell this Paper to too great a length, should I insert all the Quarrels and Debates which are now on foot in this Town; where one Party, and in some Cases both, is sensible of being on the faulty fide, and have not Spirit enough to acknowledge it. Among the Ladies the Case is very common, for there are very few of them who know that it is to maintain a true and high Spirit, to throw away from it all which itself disapproves, and to scorn so uniful a Shame, as that which disables the Heart from acquiring a Liberality of Affections and Sentiments. The candid Mind, by acknowledging and discarding its Faults, has Reason and Truth for the Foundation of all its Passions and Delires, and consequently is happy and simple; the disingenuous Spirit, by Indulgence of one unacknowledged Error, is intangled with an After-Life of Guilt, Sorrow and Perplexity.



Criminibus debent Hortes Juv. Sat. 1. v. 75.

A beautoous Garden, but by Vice maintain'd.

A SI was fitting in my Chamber and thinking on a Subject for my next Spectator, I heard two or three irregular Bounces at my Landlady's Door, and upon the opening of it, a loud chearful Voice inquiring whether the Philosopher was at Home. The Child who went to the Door answer'd very innocently, that he did not lodge there. I immediately recollected that it was my good Friend Sir R o G E R's Voice; and that I had promiled to go with him on the Water to Spring-Gorden, in cafe it proved a good Evening. The Knight put me in mind of my Promise from the bottom of the Stair-Case, but told me that if I was speculating he would stay below till I had done. Upon my coming down, I found all the Children of the Family got about my old Friend, and my Landlady herfelf, who is a notable prating Goffip, engaged in a Conference with him; being mightily pleased with his stroking her little Boy upon the Head, and bidding him be a good Child, and mind his Book.

WE were no fooner come to the Temple Stairs, but we were furrounded with a Croud of Watermen, offering us their respective Services. Sir Roger, after having looked about him very attentively, spied one with

a Wooden Ley, and immediately gave him Orders to get his Boat roady. As we were walking thwards R. I'm mel-histor, thys Sir Roberts, I never make see of any body to road me, then has not little less of his Otte than not ample an board man than has been commed in the Queen's Service. If I was a bord or a hippop, and kept a Barge, I would not pur a Fellow in my Livery that had not a

Wooden-Lee.

MY old Friend, after having fented himself, and trim-med the Beat with his Coachman, who, being a very fober Man, always serves for Ballast on these Occasions, we made the best of our way for Paint Hall. Sit Rock R obliged the Waterman to give us the Printery of his right Leg, and hearing that he had left it at La Hogue, with many Particulars which passed in that glorious Action, the Knight in the Triumph of his Heart made feveral Reflexions on the Greatness of the British Nation; as, that one Englishman could beat three Prenchmen; that we could never be in danger of Popery to long as we took care of our Pieer; that the Thanks was the noblest River in Europe; that London-Bridge was a greater piece of Work, than any of the feven Wonders of the World; with many other honest Prejudices which naturally cleave to the Heart of a true Englishman.

AFTER fome thort Paule, the old Knight turning about his Head twice or thrice, to take a Survey of this great Metropolis, bid me observe how thick the City was fet with Churches, and that there was scarce a fingle Steeple on this fide Temple-Bar. A most Heathenish Sight ! Tays Sit R & GER: There is no Religion at this End of the Town. The fifty new Churches will very much mend the Prospect; but Church-work is slow, Church-work

have stead of the 5 to the panel trans

is flow!

I do not remember I have any where mentioned, in Sir Rock's Character, his Cultom of faluting every body that passes by him with a Good-morrow. Good night. This the old Man does out of the Overflowings of his Humanity, tho at the fame time it remders him to popular among all his Country Neighbours, that it is thought to have gone a good way in making him once or twice Knight of the Shire. He cannot forbear forbearthis Exercise of Benevolence even in Town, when he meets with any one in his morning or evening Walk. It broke from him to several Boats that passed by us upon the Water; but to the Knight's great Surprise, as he gave the Good night to two or three young Fellows a little before our Landing, one of them, instead of returning the Civility, asked us, what queer old Put we had in the Boat, and whether he was not ashamed to go a Wenching at his Years? with a great deal of the like Thames Ribaldry. Sit Rock a seem'd a little shock'd at sirst, but at length assuming a Face of Magistracy, told us, That if he were a Middlesex Justice, he would make such Vagrants know that hen Majesty's Subjects were no more to be abused by Water than by Land.

WE were now arrived at Spring-Garden, which is exquifitely pleasant at this time of the Year. When I confidered the Fragrancy of the Walks and Bowers, with the Choirs of Birds that fung upon the Trees, and the loose Tribe of People that walked under their Shades, I could not but look upon the Place as a kind of Mahemetan Paradise. Sir Rogen told me it put him in mind of a little Coppice by his House in the Country. which his Chaplain used to call an Aviary of Nightingales. You must understand, says the Knight, there is nothing in the World that pleases a Man in Love so much as your Nightingale. Ab, Mr. SPECTATOR! the many Moon-light Nights that I have walked by myfelf. and thought on the Widow by the Music of the Nightinpale! He here fetched a deep Sigh, and was falling into 2 Fit of musing, when a Mask, who came behind him gave him a gentle Tap upon the Shoulder, and asked him if he would drink a Bottle of Mead with her? But the Knight being startled at so unexpected a Familiarity, and displeased to be interrupted in his Thoughts of the Widow, told her, She was a wanton Baggage, and bid her go about her Bufiness.

WE concluded our Walk with a Glass of Burton-Ale, and a Slice of Hung-Beef. When we had done eating ourselves, the Knight calls a Waiter to him, and bid him carry the Remainder to the Waterman that had but one Leg. I perceived the Fellow stared upon him at

the oddness of the Message, and was going to be saucy; upon which I ratified the Knight's Commands with a

mntory Look

AS we were going out of the Garden, my old Friend thinking himself obliged, as a Member of the Quorum, madvert upon the Morals of the Place, told the Mistress of the House, who sat at the Bar, That he should be a better Customer to her Garden, if there were more Nightingales, and fewer Strumpets.

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Nº 384 Wednesday, May 21.

Hague, May 24. N. S. The Same Republican Hands, who bave so often fince the Chevalier de St. George's Retovery killed bim in our public Prints, have now reduced the young Dauphin of France to that desperate Condition of Weakness, and Death itself, that it is bard to conjecture what Method they will take to bring him to Life again. Mean time we are affured by a very good Hand from Paris, That on the 20th Inflant, this young Prince was as well as ever he was known to be fince the Day of his Birth. As for the other, they are now fending his Ghoft, we suppose, (for they never had the Modesty to contradia their Affertions of his Death) to Commerci in Lorrain, attended only by four Gentlemen, and a few Domestics of little Consideration. The Baron de Bothmar having delivered in his Credentials to qualify him as an Ambassador to this State, (an Office to which his greatest Enemies will acknowledge him to be equal) is gone to Utrecht, whence he will proceed to Hanover, but not stay long at that Court, for fear the Peace should be made during his lamented Absence. Post-Boy, May 20.

Should be thought not able to read, bould I overlook Some excellent Pieces lately come out. My Lord Bishop of St. Alaph has just now published some Sermons, the Preface to which females in the letter mine a great Point. He bas, like a good Man and a good Christian, in the station to all the Flattery and base Submission of state Princes, asserted, that Christianity left as where it found as as to our Could Right. The present Entertainment shall confish only of a Suttence out of the Post Boy, and the faid Presace of the Lord of St. Asaph, I should think is a little odd if the Author of the Post. Boy should with Impunity call Men Republicans for a Gladness on Report of the Death of the Pretender; and treat Baron Boxhmar, the Minister of Hanover, in such a manner as you see in my Motto. I must own, I think every Man in England concerned to support the Succession of that Family.

THE publishing a few Sermons, whilst I live, the latest of which was preached about eight Years since, and the first above seventeen, will make it very natural for People to inquire into the Occasion of doing so; And to such I do very willingly assign

these following Reasons.

FIRST, from the Observations I have been able to make, for these many Years last past, upon our public Assairs, and from the natural Tendency of several Principles and Practices, that have of late been studiously revived, and from what has follow'd thereupon, I could not help both searing and presaging, that these Nations would some time or other, if ever we should have an enterprising Prince upon the Throne, of more Ambition than Virtue, Justice and true Honour, fall into the way of all other Nations, and lose their Lieberts.

NOR could I help foreseeing to whose Charge a great deal of this dreadful Mischief, whenever it should happen, would be laid, whether justly or unjustly, was not my Business to determine; but I resolved for my own particular part, to deliver myself, as well as I could, from the Reproaches and the Curses of Posterity, by publicly declaring to all the World, That although in the constant Course of my Ministry, I have never failed on proper Occasions to recommend, urge, and insist upon the lowing, honouring, and reverencing the

the Prince's Perform and halding it netording to the Laws, inviolable and facred: and poying all Observed and Submission to the Laws, though never to hard and inconvenient to private People: I fet did I never think mytelf as liberty, or authorifed to tell the People, that either Chris. St. Peter, or St. Paul, or any other Holy Writer, had, by any Doctrine delivered by them, subverted the Laws and Confitutions of the Country in which they lived, or put them in a worse Condition, with respect to their Civil Liberties, then they would have been had they not been Christians. I even thought it a most impious Blasphemy against that hely Religion, to father any thing upon it that might encourage Tyranny, Oppression, or injustice in a stringe, or that easily tended to make a free and happy People Stages and Misserble. No: People may make themselves as and Miferable. No: People may make themfelves as wretched as they will, but let not God be called into that wicked Party. When Force and Violence, and hard Negelity have brought the Yoke of Servitude upon a People's Neck, Religion will supply them with a patient and submissive Spirit under it till they can innocently flinke it off; but certainly Religion never puts it on. This always was, and this at prefent is, my Judgment of these Matters: And I would be transmitted to Posterity for the little Share of Time fuch Names as mine can live) under the Character of one who lov'd his Country, and would be thought a good Englishman, as well as a good Clergyman. THIS Character I thought would be transmitted

by the following Sermons, which were made for, and preached in a private Audience, when I could think of nothing elfe but doing my Duty on the Occasions that were then offered by God's Providence, without any manner of defign of making them public: And for that reason I give them now as they were then delivered; by which I hope to fatisfy those People who have objected a Change of Principles to me, as if I were not now the fame Man I formerly was. I never had but one Opinion of these Matters; and that I think is fo reasonable and well-grounded, that I

believe I can never have any other. the Contract of the Charles of

ANOTHER Reason of my publishing these Sermons at this time is, that I have a mind to do myfelf fome Honour by doing what Honour I cou'd to the
Memory of two most excellent Princes, and who have
very highly deserved at the hands of all the People of these Dominions, who have any true Value for the Protestant Religion, and the Constitution of the Englift Government, of which they were the great Deliverers and Defenders. I have lived to fee their illustrious Names very rudely handled, and the great Benefits they did this Nation treated flightly and contemptuously. I have lived to fee our Deliverance from Arbritrary Power and Popery, traduced and wilified by some who formerly thought it was their greatest Merit, and made it part of their Boast and Glery, to have had a little hand and share in bringing it about; and others, who, without it, must have lived in Exile, Poverty, and Mifery, meanly disclaiming it and using ill the glorious Instruments thereof. Who could expect fuch a Requital of fuch Merit? I have, I own it, an Ambition of exempting myfelf from the Number of unthankful People: And as I loved and honoured those great Princes living, and lamented over them when dead, fo I would gladly raise them up a Monument of Praise as lasting as any thing of mine can be; and I choose to do it at this time, when it is fo unfashionable a thing to speak honourably of them.

THE Sermon that was preached upon the Duke of Glaucester's Death was printed quickly after, and is now, because the Subject was so suitable, joined to the others. The Loss of that most promising and hopeful Prince was, at that time, I saw, unspeakably great; and many Accidents since have convinced us, that it could not have been overstalued. That precious Life, had it pleased God to have prolonged it the usual Space, had saved us many Fears and Jealousies, and dark Distrusts, and prevented many Alarms, that have long kept us; and will keep us still, waking and uneasy. Nothing remained to comfort and support us under this heavy Stroke, but the Necessity it brought the King and

Natio n

Nation under of settling the Succession in the House of HANOVER, and giving it an Hereditary Right, by Att of Parliament, as long as it continues Protestant. So much good did God, in his merciful Providence, produce from a Missortune, which we could never otherwise have sufficiently

deplored.

THE fourth Sermon was preached upon the Queen's Accession to the Throne, and the first Year in which that Day was folemnly observed, (for, by some Accident or other, it had been overlook'd the Year before;) and every one will fee without the date of it, that it was preached very early in this Reign, fince I was able only to promife and presage its future Glories and Successes, from the good Appearances of things, and the happy Turn our Affairs began to take : and could not then count up the Victories and Triumphs that, for seven Years after, made it, in the 'Prophet's Language, a Name and a Praise among als the People of the Earth. Never did seven such Years together pass over the Head of any English Monarch. onor cover it with so much Honour: The Crown and Scepter seemed to be the Queen's least Ornaments: those other Princes wore in common with her. and her great personal Virtues were the same before and fince; but such was the Fame of her Administration of Affairs at home, such was the Reputation of her Wisdom and Felicity in choosing Ministers, and such was then esteemed their Faithfulness and Zeal, their Diligence and great Abilities in executing her Commands; to fuch a height of military Glory did her great General and her Armies carry the British Name abroad; such was the Harmony and Concord betwixt her and her Allies, and such was the Bleffing of God upon all her Counfels and Undertakings, that I am as fure as History can make me. no Prince of ours ever was fo prosperous and successful, so beloved, esteemed, and honoured by their Subjects and their Friends, nor near fo formidable to their Enemies. We were, as all the World imagined then, just centring on the Ways that promised to head to fuch a Peace, as would have answered all VOU. V.

the Prayers of our religious Queen, the Care and Vigilance of a most able Ministry, the Payments of a willing and obedient People, as well as all the glorious Toils and Hazards of the Soldiery; when God, for our Sins, permitted the Spirit of Discord to go forth, and, by troubling fore the Camp, the City, and the Country, (and oh that it had altogether spared the Places facred to his Worship!) to spoil, for a time, this beautiful and pleasing Prospect, and give us in its stead, I know not what —— Our Enemies will tell the rest with Pleasure. It will become me better to pray to God to restore us to the Power of obtaining such a Peace, as will be to his Glory, the Safety, Honour, and the Welfare of the Queen and her Dominions, and the general Satisfaction of all her High and Mighty Allies.

May 2, 1712.

RESTRICT TO THE STREET

Nº 385 Thursday, May 22,

Thefea pettora juntta fide.
Ovid. Trist. 1. 1. El. 3. v. 66.

Breasts that with sympathizing Arder glow'd, And holy Friendship, such as Theseus vow'd.

Intend the Paper for this day as a loofe Essay upon Friendship, in which I shall throw my Observations together without any set Form, that I may avoid repeating what has been often said on this Subject.

in two Persons to promote the Good and Happiness of one another. The the Pleasures and Advantages of Friendship have been largely celebrated by the best moral Writers, and are considered by all as great Ingredients of human Happiness, we very rarely meet with the Practice

of this Virtue in the World.

EVERY

EVERY Man is ready to give in a long Catalogue of those Virtues and good Qualities he expects to find in the Person of a Friend, but very few of us are careful to cultivate them in ourselves.

LOVE and Esteem are the first Principles of Friend-

ship, which always is imperfect where either of th

two is wanting.

AS, on the one hand, we are foon ashamed of flowing a Man whom we cannot effect : for on the other, the we are truly fentible of a Man's Abilities, we is Abilities, we can never raife ourselves to the Warmths of Friends thip, without an affectionate Good-will towards his Berfon.

FRIENDSHIP immediately banishes Entry under all its Difguises. A Man who can once doubt whether he should rejoice in his Friend's being happier than himfelf, may depend upon it that he is an after Stranger to this Virtue.

THERE is fomething in Friendship fo very great and noble, that in those fictitions Stories which are invented to the Henour of any particular Person, the Authors have thought it as necessary to make their Hero a Friend as a Lover. Achilles has his Patroches, and Eneas his Mehates. In the first of these Instances we may observe, for the Reputation of the Subject I am treating of, that Greece was almost ruin'd by the Hero's

Love, but was preserved by his Friendship.

THE Character of Achates fuggetts to us an Observation we may often make on the Intimacies of great Men, who frequently choose their Companions rather for the Qualities of the Heart than those of the Head. and prefer Fidelity in an easy ineffensive complying Temper to those Endowments which make a much greater Figure among Mankind. I do not remember that Achates, who is represented as the first favourite. either gives his Advice, or strikes a Blow thro' the whole Aneid.

A Friendship, which makes the least noise is very often most useful: for which reason I should prefer a

prudent Friend to a zealous one.

ATTICUS, one of the best Men of ancient Rome. was a very remarkable Infrance of what I am here freak-

ing. This extraordinary Person, amidst the Civil Wars of his Country, when he faw the Defigns of all Parties equally tended to the Subvertion of Liberty, by constantly preferving the Esteem and Affection of both the Competitors, found Means to serve his Friends on either fide: and while he fent Money to young Marius, whose Father was declared an Enemy of the Commonwealth, he was himfelf one of Sylla's chief Favourites, and always near that General. The is to tourned by many while a se

DURING the War between Cafar and Pompey, he still maintained the same Conduct. After the Death of Cuefar, he fent Money to Brutus in his Troubles, and did a thousand good Offices to Antony's Wife and Friends when that Party seemed ruined. Lastly, even in that bloody War between Antony and Augustus, Atticus still kept his Place in both their Friendships; insomuch that the first, says Cornelius Nepos, whenever he was absent from Rome in any part of the Empire, writ punctually to him what he was doing; what he read, and whither he intended to go; and the latter gave him constantly an-

exact Account of all his Affairs, is recorded and

A Likeness of Inclinations in every Particular is so far from being requifite to form a Benevolence in two Minds towards each other, as it is generally imagined, that I believe we shall find some of the firmest Friendships to have been contracted between Persons of different Humours; the Mind being often pleased with those Persections which are new to it, and which it does not find among its own Accomplishments. Besides that a Man in some measure supplies his own Defects, and fancies himself at second hand possessed of those good Qualities and Endowments. which are in the Possession of him who in the Eye of the World is looked on as his other felf. A sold of

THE most difficult Province in Friendship is the letting a Man see his Faults and Errors, which should, if possible, be so contrived, that he may perceive our Advice. is given him not so much to please ourselves as for his own Advantage. The Reproaches therefore of a Friend should always be strictly just, and not too frequent.

THE violent Defire of pleafing in the Person reproved, may otherwise change into a Despair of doing it, while he finds himself censur'd for Faults he is not conscious of. A Mind that is fostened and humanized by Friendship, cannot bear frequent Reproaches; either it must quite sink under the Oppression, or abate considerably of the Value and Esteem it had for him who bestows them.

THE proper Business of Friendship is to inspire Life and Courage; and a Soul, thus supported, outdoes itself; whereas if it be unexpectedly deprived of these Succours,

it droops and languishes.

WE are in some measure more inexcusable if we violate our Duties to a Friend, than to a Relation: since the former arise from a voluntary Choice, the latter from a Necessity to which we could not give our own Consent.

AS it has been faid on one fide, that a Man ought not to break with a faulty Friend, that he may not expose the Weakness of his Choice; it will doubtless hold much stronger with respect to a worthy one, that he may never be upbraided for having lost so valuable a Treasure which was once in his Possession.

CHUTACORE LEGICATURA

Nº 386 Friday, May 23.

Cum Tristibus severe, cum Remissis jucunde, cum Senibus graviter, cum Juventute comiter vivere. Tull.

HE Piece of Latin on the Head of this Paper is part of a Character extremely vicious, but I have fet down no more than may fall in with the Rules of Justice and Honour. Cicero spoke it of Catiline, who, he said, lived with the Sad severely, with the Chearful agreeably, with the Old gravely, with the Young pleafantly; he added, with the Wicked boldly, with the Wanton lasciviously. The two last Instances of his Complaisance I forbear to consider, having it in my Thoughts at present only to speak of obsequious Behaviour as it sits upon a Companion in Pleasure, not a Man of Design and Intrigue. To vary with every Humour in this manner, cannot be agreeable, except it comes from a Man's

own Temper and assural Complexion; to do it out of an Ambition to excel that way, is the most fruitest and unbecoming Production imaginable. To put on es attful Part to obtain no other Bad but an unjust Praise from the Undiscerning, is of all Endeavours the most despicable. A Man must be sincerely pleased to become Pleasure, or not to interrupt that of others! For this reason is is a most calamitous Gircumstance, that many People who want to be alone; or should be so, will come into Conversation. It is certain, that all Men. who are the least given to Reflexion, are seized with an Inclination that way; when, perhaps, they had rather be inclined to Company: but indeed they had better go home, and be tired with themselves, than force themselves upon others to recover their Good Humour. In all this the Case of communicating to a Priend a fad Thought or Difficulty, in order to relieve a heavy Heart, stands excepted; but what is here meant, is that a Man should always go with Inclination to the Turn of the Company he is going into, or not pretend to be of the Party. It is certainly a very happy Temper to be able to live with all kinds of Dispositions, because it argues a Mind that lies open to receive what is pleafing to others, and not obtlinately bent on any Particularity of its own.

THIS is it which makes me pleased with the Character of my good Acquaintance Acako. You meet him at the Tables and Converfations of the Wife, the Impertinent, the Grave, the Frolic, and the Witty; and yet his own Character has nothing in it that can make him particularly agreeable to any one Sect of Men; but Acasto has natural good Sense, Good nature and Discretion, so that every Man enjoys himself in his Company; and tho' Acasto contributes nothing to the Entertainment, he never was at a Place where he was not welcome a fecond time. Without these subordinate good Qualities of Acaso, a Man of Wit and Learning would be painful to the Generality of Mankind, inflead of being pleafing. Witty Men are apt to imagine they are agreeable as fuch. and by that Means grow the worst Companions imaginable; they deride the Absent or rally the Present in a wrong manner, not knowing that if you pinch or tickle a Man till he is uneasy in his Seat, or ungracefully distinguished from the nest of the Company, you equally burt him.

I was going to fay, the true Art of being agreeable in Company, (but there can be no such thing as Art in it) is to appear well pleased with those you are engaged with, and rather to form well entertained, then to bring Entertainment to others. A Man thus disposed is not indeed what we ordinarily call a good Companion, but effentially is such, and in all the Parts of his Conversation has something friendly in his Rehavious, which conciliates Mens Minds more than the highest Sallies of Wit or Starts of Humour can pessibly do. The Feebleness of Age in a Man of this Turn, has something which should be treated with respect even in a Man no others wise venerable. The Forwardness of Youth, when it proceeds from Alacrity and not Insolence, has also its Allowances. The Companion, who is formed for such by Nature, gives to every Character of Life its due. Regards, and is ready to account for their Impersections, and receive their Accomplishments as if they were his own. It must appear that you receive Law from, and not give it to your Company, to make you agreeable.

I remember Tully, speaking, I think, of Antony, says, That in so successe erane, que nullà arte tradi possure: He had a witty Mirth, which could be acquired by no Art. This Quality must be of the Kind of which I am now speaking: for all forts of Behaviour which depend upon Observation and Knowledge of Life, is to be acquired; but that which no one can describe, and is apparently the Act of Nature, must be every where prevalent, because every thing it meets is a fit Occasion to exert it; for he, who follows Nature, can never be improper or

unseasonable.

HOW unaccountable then must their Behaviour be, who, without any manner of Consideration of what the Company they have just now entered are upon, give themselves the Air of a Messenger, and make as distinct Relations of the Occurrences they last met with, as if they had been dispatched from those they talk to, to be punctually exact in a Report of those Cir-

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cumstances:

cumftances: It is unpardonable to those who are me to enjoy one another, that a fresh Man shall pop in, and give us only the last part of his own Life, and put a stop to ours during the History. If such a Man comes from Change, whether you will or not, you must hear how the Stocks go; and tho' you are ever so intently employed on a graver Subject, a young bellow of the other end of the Town will take his place, and tell you, Mrs. Such a one is charmingly handsom, because he just now saw her. But I think I need not dwell on this Subject, since I have acknowledged there can be no Rules made for excelling this way; and Precepts of this kind fare like Rules for writing Poetry, which, 'tis said, may have prevented ill Poets, but never made good ones.



Nº 387 Saturday, May 24.

Quid pure tranquillet Hor. Ep. 18. I. 1. 102.

What calms the Breast, and makes the Mind serene.

IN my last Saiurday's Paper I spoke of Chearful! ness as it is a Moral Habit of the Mind, and accordingly mentioned such moral Motives as are apt to cherish and keep alive this happy Temper in the Soul of Man: I shall now consider Chearful ness in its natural State, and reslect on those Motives to it, which are indifferent either as to Virtue or Vice.

CHEARFULNESS is, in the first place, the best Promoter of Health. Repinings and secret Murmurs of Heart give imperceptible Strokes to those delicate Fibres of which the vital Parts are composed, and wear out the Machine insensibly; not to mention those violent Ferments which they stir up in the Blood, and those irregular disturbed Motions, which they raise in the animal Spirits. I scarce remember, in my own Observation, to have met with many old Men, or with fuch, who (to use our English Phrase) wear well, that had not at least a certain Indolence in their Humour, if not a more than ordinary Gaiety and Chearfulness of Heart. The Truth of it is, Health and Chearfulness mutually beget each other; with this Difference, that we feldom meet with a great Degree of Health which is not attended with a certain Chearfulness, but very often see Chearfulness where there is no great Degree of Health.

CHEARFULNESS bears the fame friendly regard to the Mind as to the Body: It banishes all anxious Care and Discontent, sooths and composes the Passions, and keeps the Soul in a perpetual Calm. But having already touched on this last Consideration, I shall here take notice, that the World, in which we are placed, is filled with innumerable Objects that are proper to raise and

keep alive this happy Temper of Mind.

IF we consider the World in its Subserviency to Man. one would think it was made for our Use; but if we confider it in its natural Beauty and Harmony, one would be apt to conclude it was made for our Pleasure. The Sun. which is as the great Soul of the Universe, and produces all the Necessaries of Life, has a particular Influence in chearing the Mind of Man, and making the Heart glad.

THOSE feveral living Creatures which are made for our Service or Sustenance at the same time either fill the Woods with their Music, furnish us with Game, or raile pleasing Ideas in us by the Delightfulness of their Appearance. Fountains, Lakes, and Rivers, are as refreshing to the Imagination, as to the Soil through

which they pass.

THERE are Writers of great Distinction, who have made it an Argument for Providence, that the whole Earth is covered with Green, rather than with any other Colour, as being such a right Mixture of Light and Shade. that it comforts and strengthens the Eye instead of weakning or grieving it. For this reason several Painters have a green Cloth hanging near them, to ease the Eye upon, after too great an Application to their Colouring. A famous modern Philosopher accounts for it in the following manner: All Colours that are more luminous, M 5 overoverpower and difficult the animal Spirits which are employ a in fight: on the contrary, those that are more obscure do not give the animal Spirits a sufficient Exercise; whereas the Rays that produce in us the idea of Green, fall upon the Eye in such a due Proportion, that they give the animal Spirits their proper Play, and, by keeping up the struggle in a just Balance, exerts a very pleasing and agreeable Sensation. Let the Cause be what it will, the Esset is certain, for which reason the Poets ascribe

to this particular Colour the Epithet of Chearful.

TO consider further this double End in the Works of Nature, and how they are at the same time both useful and entertaining, we find that the most important Parts in the vegetable World are those which are the most beautiful. These are the Seeds by which the several Races of Plants are propagated and continued, and which are always lodged in Flowers or Blossoms. Nature seems to hide her principal Design, and to be industrious in making the Earth gay and delightful, while site is carrying on her great Work, and intent upon her own Preservation. The Husbandman after the same manner is employed in laying out the whole Country into a kind of Garden or Landship, and making every thing smile about him, whilst in reality he thinks of nothing but of the Harvest, and Increase which is to arise from it.

W E may further observe how Providence has taken care to keep up this Chearfulness in the Mind of Man. by having formed it after fuch a manner, as to make it capable of conceiving Delight from feveral Objects which feem to have very little ufe in them; as from the Wildness of Rocks and Deferts, and the like grotefoue Parts of Nature. Those who are versed in Philosophy may fill carry this Confideration higher, by observing that if Matter had appeared to us endowed only with those real Qualities which it actually possesses, it would have made but a very joyless and uncomfortable Figure : and why has Providence given it a Power of producing in us fuch imaginary Quantities, as Takes and Colours. Sounds and Smells, Heat and Cold, but that Man. while he is conversant in the lower Stations of Nature. might have his Mind cheared and delighted with agreeable Sensations? In short, the whole Universe is a kind of Theatre filled with Objects that either raile in us Plea-fure. Amulement, or Admiration. THE Reader's own Thoughts will fuggest to him the

Vicifitude of Day and Night, the Change of Scasons, with all that Variety of Scenes which diversify the Face of Nature, and fill the Mind with a perpetual Succession of beautiful and pleasing Images.

I shall not here mention the several Entertainments of Art, with the Pleasures of Friendship, Books, Conversation, and other accidental Diversions of Life, because I would only take notice of such Incitements to a chearful. Temper, as offer themselves to Persons of all Ranks and Conditions, and which may sufficiently shaw us that Pro-Conditions, and which may sufficiently shew us that Providence did not defign this World should be filled with Murmure and Repinings, or that the Heart of Man should be involved in Gloom and Melancholy.

I the more inculcate this Chearfulness of Temper, as it. is a Virtue in which our Countrymen are observed to be more deficient than any other Nation. Melancholy is a kind of Demon that haunts our Island, and often conveys herfelf to us in an eafterly Wind. A celebrated French Novelist, in opposition to those who begin their Romances with the flow'ry Season of the Year, enters on his Story thus: In the gloomy Month of November, when the People of England bang and drown themselves, a

disconsolate Lower walked out into the Fields, &cc.

EVERY one ought to fence against the Temper of his Climate or Conflitution, and frequently to indulge in himself those Considerations which may give him a Serenity of Mind, and enable him to bear up chearfully against those little Evils and Misfortunes which are common to human Nature, and which by a right Improvement of them will produce a Satiety of Joy, and an un-

interrupted Happiness.

AT the same time that I would engage my Reader to consider the World in its most agreeable Lights. I must own there are many Evils which naturally spring up amidst the Entertainments that are provided for us a but these, if rightly consider'd, should be far from overcasting the Mind with Sorrow, or destroying that Chearfulness of Temper which I have been recommending. This Interspersion of Evil with Good, and Pain with Pleasure. Pleasure, in the Works of Nature, is very truly ascribed by Mr. Locke, in his Essay on Human Understanding, to

a moral Reafon, in the following Words:

BEYOND all this, we may find another Reason why God bath scattered up and down several Degrees of Pleasure and Pain, in all the things that environ and affect us, and blended them together, in almost all that our Thoughts, and Senses have to do with; that we finding Impersession, Dissatisfaction, and want of complete Happiness in all the Enjoyments which the Creatures can afford us, might be led to seek it in the Enjoyment of him, with whom there is Fulness of Joy, and at whose Right Hand are Pleasures for evermore.

ACTICAL TELESCOP

Nº 388 Monday, May 26.

Ingredior: fanctos aufus recludere Fontes.

Virg. Georg. 2. v. 174.

For thee, I dare unlock the facred Spring,

And Arts disclos'd by ancient Sages sing.

Mr. SPECTATOR, WALLE LAND

IT is my Custom, when I read your Papers, to read over the Quotations in the Authors from whence you take them: As you mention'd a Passage lately out of the second Chapter of Solomon's Song, it occasion'd my looking into it; and upon reading it I thought the Ideas so exquisitely soft and tender, that I could not

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help making this Paraphrafe of it; which, now it is done, I can as little forbear fending to you. Some

Marks of your Approbation, which I have already receiv'd, have given me so sensible a Taste of them,

· that I cannot forbear endeavouring after them as often

· as I can with any Appearance of Success:

ille mest vos al cora diver irva ?

. saldae.

1 am, SIR,

Your most obedient bumble Servant.

The Second Chapter of Solomon's Song.

A Swhen in Sharon's Field the blushing Rose
Does its chaste Boson to the Morn disclose,
Whilst all around the Zephyts hear
The fragrant Odours thro' the Air:
Or as the Lily in the shady Vale,
Does o'er each Flow'r with heauteous Pride prevail,
And stands with Dews and kindest Sun shine blest.
In fair Preeminence, superior to the rest:
So if my Love, with happy Instruence, shed
His Eyes bright Sun-shine on his Lover's Head,
Then shall the Rose of Sharon's Field,
And whitest Lilies to my Beauties yield.
Then sairest Flow're with studious Art combine,
The Roses with the Lilies join,
And their united Charms are less than mine.

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As much as fairest Lilies can surpass
A Thorn in Beauty, or in Height the Grass;
So does my Love, among the Virgins, shine,
Adorn'd with Graces more than half Divine;
Or as a Tree, that, glorious to behold,
Is hung with Apples all of ruddy Gold,
Hesperian Fruit; and beautifully high,
Extends its Branches to the Sky;
So does my Love the Virgins Eyes invite:
'Tis he alone can fix their wand ring Sight,
Among ten thousand eminently bright.

III.

Beneath his pleasing Shade
My wearied Limbs at Ease I laid,
And on his fragrant Boughs reclin'd my Head.
I pull d the Golden Fruit with eager haste;
Sweet was the Fruit, and pleasing to the Taste:
With sparkling Wine he crown'd the Bowl,
With gentle Ecstasies he fill d my Soul;
Joyous we sat beneath the shady Grove,
And o'er my Head he hung the Banners of his Love.

IV. I faint !

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I faint! I die! my labouring Breast
Is with the mighty Weight of Love oppress;
I feel the Fire possits my Hours,
And Pain country & to corry Part.
Three all on Prince & Part. Thro' all my Point the Poffien flier, My feeble Soul forfales its Place, A trembling Faintness feats my Byes,
And Paleness dwells upon my Face:
Ob! let my Love with powerful Odours stay My fainting lovefick Soul, ther dies neway; One Hand beneath me let him place, With t'other press me in a chaste Embrace.

I charge you, Nymphs of Sion, as you go Arm'd with the founding Quiver and the Book Whilft thro' the lonefam Woods you rove, You ne'er difturb my fleeping Love. Be only gentle Zephyrs there. With downy Wings to fan the Air; Let facred Silence dwell around. To keep off each intruding Sound: And when the balmy Shumber leaves his Eyes, May be to Joys, unknown till then, arife.

But see! he comes! with what majestic Gate He onward bears his lovely State! Now thro' the Lattice be appears, With Softest Words dispels my Fears ; Arife, my Fair-One, and receive All the Pleasures Love can give. For now the fullen Winter's paft, No more we fear the Northern Blaft: No Storms nor threatning Clouds appear, No falling Rains deform the Year. My Love admits of no delay, Arise, my Fair, and come away.

VII.

Already, fee! the teeming Earth Brings forth the Flow'rs, her beauteous Birth. Nurse the new-born tender Flow'rs.

Nurse the new-born tender Flow'rs.

Hark! the Birds melodious sing.

And sweetly wher in the Spring.

Close by his Fellow sits the Dove,

And billing whispers her his Love.

The spreading Vines with Blossome swell,

Dissussing round a grateful Smell.

Arise, my Fair-One, and receive

All the Blessings Love can give:

For Love admits of no delay,

Arise, my Fair, and come away.

VIII.

As to its Mate the conflant Dove
Flies thro' the Covert of the spicy Grove,
So let us hasten to some lonely Shade.
There let me safe in thy loved Arms be laid,
Where no intrading baseful Noise
Shall damp the Sound of thy melodious Voice;
Where I may gave, and mark each beauteous Grace;
For sweet thy Voice, and lovely is thy Face.

IX

As all of me, my Love, is thine,

Let all of thee he ever mine.

Among the Lilies we will play,

Fairer, my Love, thou art than they;

Till the purple Morn arife,

And balmy Sleep for fake thine Eyes;

Till the gladfom Beams of Day

Remove the Shades of Night away;

Then when foft Sleep shall from thy Eyes depart,

Rife like the bounding Roe, or lusty Hart,

Glad to behold the Light again

From Bether's Mountains darting o'er the Plain.

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Tuesday, May 27. Nº 389

Meliora più docuere parentes. Hor.

transfer to among a property Their pious Sires a better Lesson taught. All the Flethings Love cam gives:

TOTHING has more surprised the Learned in England, than the Price which a small Book, intitled Spaccio della Bestia triomfante, bore in a late Auction. This Book was fold for thirty Pound. As it was written by one Jordanus Brunus, a professed Atheist, with a defign to depreciate Religion, every one was apt to fancy, from the extravagant Price it bore, that there must be something in it very formidable.

I must confess that happening to get a fight of one of them myself, I could not forbear perusing it with this Apprehension; but found there was so very little Danger in it, that I shall venture to give my Readers a fair Account of the whole Plan upon which this wonderful Treatise is built.

THE Author pretends that Jupiter once upon a Time resolved on a Reformation of the Constellations: for which purpose having summoned the Stars together, he complains to them of the great Decay of the Worship of the Gods, which he thought so much the harder, having called several of those Celestial Bodies by the Names of the Heathen Deities, and by that means made the Heavens as it were a Book of the Pagan Theology. Momus tells him, that this is not to be wondered at, fince there were fo many scandalous Stories of the Deities; upon which the Author takes occasion to cast Reslexions upon all other Religions, concluding, that Jupiter, after a full Hearing, discarded the Deities out of Heaven, and called the Stars by the Names of the Moral Virtues.

THIS short Fable, which has no Pretence in it to Reason or Argument, and but a very small Share of Wit. has however recommended itself wholly by its Impiety,

to those weak Men, who would distinguish themselves

by the Singularity of their Opinions.

THERE are two Confiderations which have been often urged against Athesits, and which they never yet could get over. The first is, that the greatest and most eminent Persons of all Ages have been against them, and always complied with the public Forms of Worship established in their respective Countries, when there was nothing in them either derogatory to the Honour of the supreme Being, or prejudicial to the Good of Mankind.

THE Plates and Ciceros among the Ancients; the Bacons, the Boyles, and the Lockes, among our own Countrymen, are all Instances of what I have been saying, not to mention any of the Divines, however celebrated, since our Adversaries challenge all those, as Men who have too much Interest in this Case to be impartial

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BUT what has been often urged as a Confideration of much more Weight, is, not only the Opinion of the Better Sort, but the general Confent of Mankind to this great Truth; which I think could not possibly have come to pass, but from one of the three following Reafons; either that the Idea of a God is innate and coexistent with the Mind itself; or that this Truth is so very obvious, that it is discover'd by the first Exertion of Reason in Persons of the most ordinary Capacities; or, lastly, that it has been delivered down to us thro' all Ages by a Tradition from the first Man.

THE Atheists are equally confounded, to which ever of these three Causes we assign it; they have been so pressed by this last Argument from the general Consent of Mankind, that after great search and pains they pretend to have found out a Nation of Atheists. I mean

that polite People the Hottentotsis availed of the one

I dare not shock my Readers with a Description of the Customs and Manners of these Barbarians, who are in every respect scarce one degree above Brutes, having no Language among them but a confused Gabble, which is neither well understood by themselves or others.

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IT is not however to be imagin'd how much the Atheists have gloried in these their good Friends and Allies.

IF we bould of a Semater or a Seneral, they may now confront them with these great Philosophers the Hatstantes.

THO' even this Point has, not without Reason, been several times controverted, I fee no manner of harm it could do Religion, if we should entirely give them up

this elegant Part of Mankind.

METHINKS nothing more shews the Weakness of their Cause, than that no Division of their Fellow-Creatures join with them, but those among whom they themselves own Reason is simplified among who have little else but their Shape, which can intitle them to any Place in the Species.

BESIDES these poor Creatures, there have now and then been Instances of a few crazed People in several Nations, who have denied the Existence of a

Deity.

THE Catalogue of these is however very short; even Vanini, the most celebrated Champion for the Cause, professed before his Judges that he believed the Existence of a God, and taking up a Straw which lay before him on the Ground, assured them, that alone was fusicient to convince him of it; alledging several Arguments to prove that twas impossible Nature alone could create any things.

I. was the other day reading an Account of Colimir Lifeyifti, a Gentleman of Poland, who was convicted and executed for this Crime. The manner of his Punishment was very particular. As foon as his Body was burnt, his Ashes were put into a Cannon, and shot into

the Air towards Tartery

I am apt to believe, that if something like this Method of Punishment should prevail in England, such is the natural good Sense of the British Nation, that whether we rammed an Atheist whole into a great Gun, or pulveriz'd our Insidels, as they do in Poland, we should not have many Charges.

I should, however, promise, while our Ammunicion lasted, that instead of Tartary, we should always keep

two or three Cannons ready pointed towards the Cape of Good-Hope, in order to froot our Unbellevers into the

Country of the Hottensein.

I N my Opinion, a folemn judicial Death is too great an Honour for an Atheif, the I must allow the Method of exploding him, as it is practised in this ludicrous kind of Martyrdom, has something in it proper enough to the Nature of his Offence.

THERE is indeed a great Objection against this manner of treating them. Zeal for Religion is of so active a Nature, that it seldom knows where to rest; for which reason I am afraid, after having discharged our Atheists, we might possibly think of shooting off our Sectaries; and as one does not foresee the Vicishtude of human Affairs, it might one time or other come to a Man's own turn to sty out of the Mouth of a Demiculverin.

IF any of my Readers imagine that I have treated these Gentlemen in too ludicrous a manner, I must confess, for my own part, I think reasoning against such Unbelievers upon a Point that shocks the common Sense of Mankind, is doing them too great an honour, giving them a Pigure in the Eye of the World, and making People fancy that they have more in them than they

really have.

AS for those Persons who have any Scheme of Religious Worship, I am for treating such with the utmost Tenderness, and should endeavour to shew them their Errors with the greatest Temper and Humanity; but as these Miscreants are for throwing down Religion in general, for stripping Mankind of what themselves own is of excellent use in all great Societies, without once offering to establish any thing in the room of it: I think the best way of dealing with them, is to retort their own Weapons upon them, which are those of Scorn and Mockery.

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Nº 390 Wednesday, May 28.

Non pudendo sed non faciendo id quod non decet impudentia nomen effugere debemus.

The way to avoid the Reputation of Impudence, is, not to be ashamed of what we do, but never to do what we ought to be ashamed of.

ANY are the Epistles I receive from Ladies extremely afflicted that they lie under the Observation of scandalous People, who love to defame their Neighbours, and make the unjustest Interpretation of innocent and indifferent Actions. They describe their own Behaviour so unhappily, that there indeed lies some Cause of Suspicion upon them. It is certain, that there Is no Authority for Persons who have nothing else to do, to pass away Hours of Conversation upon the Miscarriages of other People; but fince they will do fo, they who value their Reputation should be cautious of Appearances to their disadvantage. Bur very often our young Women, as well as the middle-aged and the gay Part of those growing old, without entering into a formal League for that purpose, to a Woman agree upon a short Way to preserve their Characters, and go on in a Way that at best is only not vicious. The Method is. when an ill-natur'd or talkative Girl has faid any thing that bears hard upon some part of another's Carriage, this Creature, if not in any of their little Cabals, is run down for the most censorious dangerous Body in the World. Thus they guard their Reputation rather than their Modesty; as if Guilt lay in being under the Imputation of a Fault, and not in a Commission of it. Orbicilla is the kindest poor Thing in the Town, but the most blushing Creature living: It is true, she has not lost the Sense of Shame, but she has lost the Sense of Innocence. If she had more Considence, and never did any thing which ought to stain her Cheeks, would

suffusion, which is the Livery both of Guilt and Innocence? Modely confists in being conscious of no Ill, and not in being ashamed of having done it. When People go upon any other Foundation than the Truth of their own Hearts for the Conduct of their Actions, it lies in the Power of scandalous Tongues to carry the World before them, and make the rest of Mankind fall in with the Ill, for sear of Reproach. On the other hand, to do what you ought, is the ready way to make Calumny either silent or inessectually malicious. Spencer, in his Fairy Queen, says admirably to young Ladies under the Distress of being defamed;

The best, said be, that I can you advise,
Is to avoid th' Occasion of the Ill;
For when the Cause, whence Evil doth arise,
Removed is, th' Essect surceaseth still.
Abstain from Pleasure, and restrain your Will,
Subdue Desire, and bridle loose Delight:
Use scanted Diet, and forbear your Fill;
Shun Secrecy, and talk in open sight:
So shall you soon repair your present evil Plight.

Instead of this Care over their Words and Actions, recommended by a Poet in old Queen Besi's Days, the modern Way is to do and fay what you please, and yet be the prettieft fort of Woman in the World. If Fathers and Brothers will defend a Lady's Honour, she is quite as fafe as in her own Innocence. Many of the Distressed. who fuffer under the Malice of evil Tongues, are fo harmless that they are every Day they live asleep 'till twelve at Noon; concern themselves with nothing but their own Persons 'till Two; take their necessary Food between that time and Four; visit, go to the Play; and fit up at Cards till towards the enfuing Morn: and the malicious World shall draw Conclusions from innocent Glances, short Whispers, or pretty familiar Ralleries with fashionable Men, that these Fair ones are not as rigid as Vestals. It is certain, say these goodest Creatures very well, that Virtue does not conlift in constrain'd Behaviour and wry Faces, that must be allow'd; but there is a Decency in the Aspect and Manner of Ladies contracted from a Habit of Virtue, and from general Reflexions that regard a model Conduct, all which may be understood, the they cannot be described. A young Woman of this fort claims an Esteem mixed with Assection and Honour, and meets with no Defamation; or if the does, the wild Malice is overcome with an undisturbed Perseverance in her Innocence. To speak freely, there are such Coveys of Coquettes about this Town, that if the Peace were not kept by some impertment Tongues of their own Sex, which kept them under some Restraint, we should have no manner of Engagement upon them to keep them in any tolerable Order.

AS I am a SPECTATOR, and behold how plainly one Part of Womankind balance the Behaviour of the other, whatever I may think of Tale bearers or Slanderers, I cannot wholly suppress them, no more than a General would discourage Spies. The Enemy would easily surprise him whom they knew had no Intelligence of their Motions. It is so far otherwise with me, that I acknowledge I permit a She-Slanderer or two in every Quarter of the Town, to live in the Characters of Coquettes, and take all the innocent Freedoms of the rest, in order to fend me Information of the Behaviour of their

refrective Sisterhoods.

BUT as the Matter of Respect to the World, which looks on, is carried on, methinks it is so very easy to be what is in the general called virtuous, that it need not cost one Hour's Reslexion in a Month to preserve that Appellation. It is pleasant to hear the pretty Rogues talk of Virtue and Vice among each other: She is the laziest Creature in the World, but I must confess strictly virtuous; The previshest Hussy breathing, but as to her Virtue, she is without Blenish: She has not the least Charity for any of her Acquaintance, but I must allow rigidly Virtuous. As the unthinking Part of the Male World call every Man a Man of Honour who is not a Coward; so the Croud of the other Sex terms every Woman who will not be a Wench, Virtuous.

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WAS TO THE PROPERTY OF THE PROPERTY OF THE PARTY OF THE P

No 391 Thursday, May 29.

Thy Pray'rs the Test of Heav'n will bear; Nor weed ft thou take the Gods afide, to hear: While others, e'en the mighey Men of Rome. Big fwell dewith Wischief, to the Temples come; And in low Marmers, and with coffly Smoke, Heavin's Help, to profeer their black Voices, invoke. So boldly to the Gods Mankind reveal What from each other they, for shame, conceal. Give me good Fame, ye Pow'rs, and make me just: Thus much the Royue to public Ears will truft. In private then When will thou, mighty fove, My wealthy Uncle from this World remove? Or Othou Thundrer's Son, great Hercales, That once thy bounteous Deity would please To guide my Rake, upon the chinking Sound Of some wast Treasure, hidden under Ground! O were my Pupil fairly knock'd o'sh' Head! I shou'd possess th' Estate if he were dead. DRYDEN.

W HERE Homer represents Phanix, the Totor of Achilles, as persuading his Pupil to lay aside his Resentment, and give himself up to the Intreaties of his Countrymen, the Poet in order to make him

him speak in Character, ascribes to him a Speech full of those Fables and Allegories which old Men take delight in relating, and which are very proper for Instruction. The Gods, fays he, Suffer themselves to be prevailed upon by Intreaties. When Mortals have offended them by their Transgressions, they appeals them by Vows and Sacrifices. You must know, Achilles, that PRAYERS are the Daughters of Jupiter. They are crippled by frequent Kneeling, have their Faces full of Cares and Wrinkles, and their Eyes always caft towards Heaven. They are constant Attendants on the Goddess ATE, and march behind ber. This Goddess walks forward with a bold and baughty Air, and being very light of foot, runs thro' the whole Earth, grieving and afflicting the Sons of Men. She gets the flart of PRAYERS, who always follow her, in order to heat those Persons whom she wounds. He who bonours these Daughters of Jupiter, when they draw near to him, receives great Benefits from them; but as for him who rejects them, they intreat their Father to give bis Orders to the Goddess ATE, to punish bim for his Hardness of Heart. This noble Allegory needs but little Explanation; for whether the Goddess ATE signifies Injury, as some have explained it; or Guilt in general, as others; or divine Justice, as I am the more apt to think, the Interpretation is obvious enough. MARKATA MARKA

I shall produce another Heathen Fable relating to Prayers, which is of a more diverting kind. One would think by some Passages in it, that it was composed by Lucian, or at least by some Author who has endeavour'd to imitate his way of Writing; but as Differtations of this Nature are more curious than useful, I shall give my Reader the Fable, without any sur her Inquiries af-

ter the Author.

MENIPPUS the Philosopher was a second time taken up into Heaven by Jupiter, when for his Entertainment he lifted up a Trap-Door that was placed by his Footstool. At its rising, there issued through it such a Din of Cries as assomithed the Philosopher. Upon his asking what they meant, Jupiter told him they were the Prayers that were sent up to him from the Earth. Menippus, amidst the Consustant of Voices, which was so great, that nothing less

than the Ear of Jove could distinguish them, heard the Words, Riches, Honour, and Long Life repeated to sever val different Tones and Languages. When the first Hub-bub of Sounds was over, the Trap-Door being left open, the Voices came up more separate and distinct. The first Prayer was a very odd one, it came from Athens, and defired Jupiter to increase the Wisdom and the Beard of his humble Supplicant. Menippus know it by the Voice to be the Prayer of his Friend Licander the Philosopher. This was succeeded by the Petition of one who had just laden a Ship, and promised Jupiter, if he took care of it, and returned it home again full of Riches, he would make bim an Offering of a Silver Cup. Jupiter thanked him for nothing; and bending down his Ear more attentively than ordinary, heard a Voice complaining to bim of the Cruelty of an Ephesian Widow, and begging him to breed Compassion in her Heart. This, says lupiter, is a very honest Fellow. I have received a great deal of Incense from him; I will not be so cruel to him as not to hear his Prayers. He was then interrupted with a whole Volley of Vows, which were made for the Health of a tyrannical Prince by his Subjects who pray'd for him in his Presence. Menippus was surprised, after having liftned to Prayers offered up with fo much Ardour and Devotion, to bear low whifeers from the Same Assembly exposulating with Jove for suffering such a Tyrant to live, and asking him how his Thunder could lie idle? Jupiter was so offended at these prevaricating Rascals, that he took down the first Vows, and puffed away the last. The Philosopher seeing a great Cloud mounting upwards, and making its way directly to the Trap-Door, inquir'd of Jupiter what it meant. This, fays Jupiter, is the Smoke of a subole Hecatomb that is offered me by the General of an Army, who is very importunate with me to let him cut off an hundred thousand Men that are drawn up in Array against him: What does the impudent Wretch think I fee in him, to believe that I will make a Sacrifice of so many Mortals as good as himself, and all this to his Glory, for footh? But bark, fays Jupiter, there is a Voice I never heard but in time of danger: 'tis a Rogue that is shipwreck'd in the Ionian Sea: I sav'd him. on a Plank but three Days ago, upon his Promise to mend Vol. V.

bis Manners, the Scoundrel it not worth a Groat, and yet has the Impudence to offer me a Temple if I will keep him from finking—But yonder, fays he, is a special Youth for you, be desires me to take his Father, who keeps a great Effate from him, out of the Miseries of human Life. The old Fellow shall live till be makes his Heart ake, I can tell him that for his Pains. This was followed by the foft Voice of a pious Lady, defiring Jupiter that the might appear amiable and charming in the Sight of ber Emperor. As the Philosopher was reflecting on this extraordinary Petition, there blew a gentle Wind thro the Trap-Door, swhich he at first missook for a Gale of Zephyrs, but afterswards found it to be a Breeze of Sight: They finelt from of Flowers and Incense, and owere succeeded by most pasfionate Complaints of Wounds and Torments, Fires and Arrows, Cruelty, Despair and Death. Menippus fancied that such lamentable Cries arose from some general Execution, or from Wretches lying under the Torture; but Jupiter told him that they came up to him from the Isle of Paphos, and that be every Day received Camplaints of the Same nature from that whimsical Tribe of Mortal who are called Lovers. I am so trifled with, says he, by this Generation of both Sexes, and find it so impossible to please. them, whether I grant or refuse their Petitions, that I shall order a Western Wind for the future to intercept them in their Passage, and blow them at random upon the Earth. The last Petition I heard was from a very aged Man of near an bundred Years old, begging but for one Year more of Life, and then promising to die contented. This is the rarest old Fellow I says Jupiter. He has made this Prayer to me for above twenty Years together. When he was but fifty Years old, he defired only that he might live to see his Son settled in the World, I granted it. He then begged the same Favour for his Daughter, and afterwards that be might see the Education of a Grandson: When all this was brought about he puts up a Petition that he might live to finish a House be was building. In Short, he is an unreasonable old Cur, and never wants an Excuse; I will bear no more of him. Upon which be flung down the Trap-Door in a Paffion, and was resolved to give no more Audiences that Day.

NOTWITHSTANDING the Levity of this Fable the Moral of it very well deserves our Attention, and is the fame with that which has been inculcated by Secrater and Plater not to mention Juvenal and Perfius. who have each of them made the finest Satire in their whole Works upon this Subject. The Vanity of Mens Willies, which are the natural Prayers of the Mind, as well as many of those secret Devotions which they offer to the Supreme Being, are fufficiently exposed by it. Among other Reasons for set Forms of Prayer, I have often thought it a very good one, that by this means the Folly and Extravagance of Mens Defires may be kept within due Bounds, and not break out in abfurd and ridiculous Petitions on fo great and folemn an Occasion. immediately, he made Ob-

Nº 392 Friday, May 30.

Rec when a rea feen from which Resign the va Pen Ambages & Ministeria Deorum Præcipitandus eft liber Spiritus.

By Fable's Aid ungovern'd Fancy fours,
And claims the Ministry of heavinly Pow'rs.

To the SPECTATOR.

The Transformation of Fidelio into a Looking-glass.

Was lately at a Tea-Table, where some young adies entertained the Company with a Relation of a Coquette in the Neighbourhood, who had been discovered practifing before her Glass. To turn the Discourse, which from being witty grew to be malicious, the Matron of the Family took occasion. from the Subject, to wish that there were to be found amongst Men such faithful Monitors to dress the Mind by, as we consult to adorn the Body. She added, that if a fincere Friend were miraculously changed into a Looking-glass, she should not be assamed to ask its Advice very often. This whimfical Thought worked course

fo much upon my Fancy the whole Evening; that it

produced a very odd Dream. The lately self and

METHOUGHT, that as I flood before my Glass, the Image of a Youth, of an open ingenuous Afpect, appeared in it; who with a fmall shrill Voice

fooke in the following manner, how and I state THE Looking-glass, you see, was heretofore a Man, even I the unfortunate Fidelin h had two Brothers. whose Deformity in Shape was madeup by the Clearness of their Understanding : It must be owned however, that (as it generally happens) they had each a Perverseness of Humour suitable to their Distortion of Body. The eldest, whose Belly sunk in monstrously, was a great Coward; and the his fplenetick contracted Temper made him take fire immediately, he made Objects that befet him appear greater than they were. The second, whose Breasts swelled into a bold Relievo. on the contrary, took great Pleasure in lessening every thing, and was perfectly the Reverse of his Brother. These Oddnesses pleased Company once or twice, but

disgusted when often seen; for which Reason the young Gentlemen were fent from Court to fludy Mathema-

sticks at the University will be undersitive of

· I need not acquaint you, that I was very well made, and reckon'd a bright polite Gentleman. Iwas the Confident and Darling of all the Fair; and if the Old and Ugly spoke ill of me, all the World knew it was because I scorned to flatter them. No Ball, no Assembly was attended till I had been consulted. Fla-* via coloured her Hair before me, Celia shewed me her * Teeth, Panthea heaved her Bosom, Cleara brandished * her Diamonds; I have seen Close's Foot, and tied artificially the Garters of Rhodope.

"TIS a general Maxim, that those who dote upon themselves, can have no violent Affection for another: But on the contrary, I found that the Womens Paffion for merofe in proportion to the Love they bore to themfelves. This was verify'd in my Amour with Narcissa. who was fo constant to me, that it was pleasantly said. had I been little enough, she would have hung me at her Girdle. The most dangerous Rival I had, was a gay empty Fellow, who by the Strength of a long Inter-

course

had formed himself into a perfect Resemblance with her. I had been discarded, had she not observed that he frequently asked my Opinion about Matters of the last Consequence: This made me still more considerable in her Eye.

THO I was eternally careffed by the Ladies, such was their Opinion of my Honour, that I was never en-' vy'd by the Men. A jealous Lover of Narcissa one Day thought he had caught her in an Amorous Conversation: for tho' he was at fuch a distance that he could hear nothing, he imagined strange Things from her Airs and Gestures. Sometimes with a serene Look she stepped back in a listning Posture, and brightened into an innocent Smile. Quickly after the swelled into an Air of Majesty and Disdain, then kept her Eyes half shut after a languishing manner, then covered her Blustres with her Hand, breathed a Sigh, and feem'd ready to fink down. In rushed the furious Lover; but how great was his Surprise to see no one there but the innocent Fidelio, with his Back against the Wall betwixt two Windows?

IT were endless to recount all my Adventures. Let me hasten to that which cost me my Life, and Naraffa

her Happiness.

SHE had the Misfortune to have the Small-Pox, upon which I was expresly forbid her Sight, it being apprehended that it would increase her Distemper, and that I should infallibly catch it at the first Look. As foon as she was fuffered to leave her Bed, she stole out of her Chamber, and found me all alone in an adjoining Apartment. She ran with Transport to her Darling, and without Mixture of Fear, left I should dislike her. But eh me! what was her Fury when she heard me say, I was afraid and shock'd at so loathfom a Spectacle. She stepped back, swollen with Rage, to see if I had the Insolence to repeat it. I did. with this Addition, that her ill-timed Passion had increased her Ugliness. Enraged, inflamed, distracted, she sharched a Bodkin, and with all her Force stabbed me to the Heart. Dying, I preserv'd my Sincerity, and expressed the Truth; tho'in broken Words; and N 3

by reproachful Grimaces to the last I mimick'd the Deformity of my Murderess.

the Fate of fo useful a Servant as I was, obtained of the

Definies, that my Body should be made incorruptible, and retain the Qualities my Mind had possessed.

I immediately loft the Figure of a Man, and became fmooth, polified and bright, and to this Day am the

first Favourite of the Ladies.

TORGETTE STATE OF THE PROPERTY OF THE PROPERTY

Nº 393 Saturday, May 31.

Nescio qua præter solitum dulcedine læti.

Virg. Georg. 1. v. 412.

Unufual Sweetness purer Jogs inspires.

DOKING over the Letters that have been fent me, I chanced to find the following one, which I received about two Years ago from an ingenious Friend who was then in Denmark.

Dear Sir.

Copenhagen, May 1, 1710.

THE Spring with you has already taken possession of of the Fields and Woods: Now is the Season of Solitude, and of moving Complaints upon trivial Sufferings: Now the Griefs of Lovers begin to flow, and their Wounds to bleed asresh. I too, at this Distance from the softer Climates, am not without my Discontents at present. You perhaps may laugh at me for a most Romantick Wretch, when I have disclosed to you the Occasion of my Uneasiness; and yet I cannot help thinking my Unhappiness real, in being confined to a Region, which is the very Reverse of Paradise. The Seasons here are all of them unpleasant, and the Country quite destitute of Rural Charms. I have not heard a Bird sing, nor a Brook murmur, nor a Breeze whisper, neither have I been blest with the

- Sight of a flowery Meadow thefe two Years. Every
- Wind here is a Tempest, and every Water a turbulent Ocean. I hope, when you reflect a little, you will not
- think the Grounds of my Complaint in the least fri-volous and unbecoming a Man of ferious Thought; fince the Love of Woods, of Fields and Flowers, of
- Rivers and Fountains, feems to be a Passion implanted
- in our Natures the most early of any, even before
- the Fair Sex had a Being.

I am, Sir, &c.

COULD I transport myself with a Wish from one Country to another, I should choose to pass my Winter in Spain, my Spring in Italy, my Summer in England, and my Autumn in France. Of all these Seasons there is none that can vie with the Spring for Beauty and Delightfulness. It bears the fame Figure among the Seaions of the Year, that the Morning does among the Divifions of the Day, or Youth among the Stages of Life. The English Summer is pleasanter than that of any other Country in Europe, on no other account but because it has a greater Mixture of Spring in it. The Mildness of our Climate, with those frequent Refreshments of Dews and Rains that fall among us, keep up a perpetual Chearfulness in our Fields, and fill the hottest Months of the Year with a lively Verdure.

IN the opening of the Spring, when all Nature begins to recover herfelf, the same animal Pleasure which makes the Birds fing, and the whole brute Creation rejoice, rifes very fensibly in the Heart of Man. I know none of the Poets who have observed so well as Milton those secret Overslowings of Gladness which disfuse themselves thro' the Mind of the Beholder, upon surveying the gay Scenes of Nature: he has touched upon it twice or thrice in his Paradise Lost, and describes it very beautifully under the Name of Vernal Delight, in that Passage where he represents the Devil himself as almost fensible of it.

Bloffoms and Fruits at once of golden bue Appear'd, with gay enamel'd Colours mixt: On which the Sun more glad impress'd his Beams

Than

Than in fair evening Cloud, on humid Bows,
When God hath hower'd the Earth; so lovely feem'd
That Landskip: And of pure now purer Air
Meets his approach, and to the Heart inspires
Vernal Delight, and Joy able to drive
All Sadness but Despair, &cc.

MANY Authors have written on the Vanity of the Creature, and represented the Barrenness of every thing in this World, and its Incapacity of producing any folid or fubstantial Happiness. As Discourses of this Nature are very useful to the Senfual and Voluptuous; those Speculations which shew the bright side of things, and lay forth those innocent Entertainments which are to be met with among the feveral Objects that encompais us, are no less beneficial to Men of dark and melancholy Tempers. It was for this reason that I endeavoured to recommend a Chearfulness of Mind in my two last Saturday's Papers, and which I would still inculcate, not only from the Confideration of ourselves, and of that Being on whom we depend, nor from the general Survey of that Universe in which we are placed at present, but from Reflexions on the particular Seafon in which this Paper is written. The Creation is a perpetual Feaft to the Mind of a good Man, every thing he fees chears and delights him; Providence has imprinted fo many Smiles on Nature, that it is impossible for a Mind which is not funk in more gross and fenfual Delights, to take a Survey of them without feveral fecret Sensations of Pleasure. The Psalmist has in several of his divine Poems celebrated those beautiful and agreeable Scenes which make the Heart glad, and produce in it that vernal Delight which I have before taken notice of.

NATURAL Philosophy quickens this Taste of the Creation, and renders it not only pleasing to the Imagination, but to the Understanding. It does not rest in the Murmur of Brooks and the Melody of Birds, in the Shade of Groves and Woods, or in the Embroidery of Fields and Meadows, but considers the several Ends of Providence which are served by them, and the Wonders of Divine Wisdom which appear in them. It heightens the Pleasures of the Eye, and raises such a

rational

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rational Admiration in the Soul as is little inferior to

IT is not in the Power of every one to offer up this kind of Worship to the great Author of Nature, and to indulge these more refined Meditations of Heart, which are doubtless highly acceptable in his sight; I shall therefore conclude this short Essay on that Pleasure which the Mind naturally conceives from the present Season of the Year, by the recommending of a Prac-

tice for which every one has sufficient Abilities....

I would have my Readers endeavour to moralize this natural Pleasure of the Soul, and to improve this Vernal Delight, as Milton colls it, into a Christian Virtue. When we find ourselves inspired with this pleasing Instinct, this fecret Satisfaction and Complacency arising from the Beauties of the Creation, let us confider to whom we stand indebted for all these Entertainments of Sense, and who it is that thus opens his Hand and fills the World with Good. The Apostle instructs us to take advantage of our present Temper of Mind, to graft upon it such a religious Exercise as is particularly conformable to it, by that Precept which advises those who are sad to pray, and those who are merry to sing Pialms. The Chearfulness of Heart which forings up in us from the Survey of Nature's Works, is an admirable Preparation for Gratitude. The Mind has gone a great way towards Praise and Thanksgiving, that is filled with such a secret Gladness. A grateful Reflexion on the supreme Cause who produces it, fanctifies it in the Soul, and gives it its proper Value. Such an habitual Disposition of Mind consecrates every Field and Wood, turns an ordinary Walk into a morning or evening Sacrifice, and will improve those tran-fient Gleams of Joy which naturally brighten up and refresh the Soul on such Occasions, into an inviolable and perpetual State of Bliss and Happiness.



therethe Charteston of them at of Bies an all manage wherethe he are any friending with mean, for his

hundons. Pride in tome particular Infrade or other,

District the second

No 394 Monday, June 2 Min to brist

Bene colligitur bæc Pueris & Mulierculis & Servis & Servis overum simillimis Liberis esse grata: Gravi verò homini & ea quæ siunt Judicio certo ponderanti probari posse nullo modo.

Tull.

It is rightly infor'd, that these things are pleasing to Children, Women, and Slaves, and even to such free Men as greatly resemble Slaves; but can by no means be approved by a Man of Figure and Character, and who forms a right Judgment of things.

Have been confidering the little and frivolous things which give Men Accesses to one another, and Power with each other, not only in the common and indif-ferent Accidents of Life, but also in Matters of greater importance. You see in Elections for Members to ligin Parliament, how far faluting Rows of old Women drinking with Clowns, and being upon a level with the lowest Part of Mankind in that wherein they themselves are lowest, their Diversions, will carry a Candidate. A Capacity for proftituting a Man's Self in his Behaviour, and descending to the present Humour of the Vulgar, is perhaps as good an Ingredient as any other for making a confiderable Figure in the World; and if a Man has nothing else, or better, to think of, he could not make his Way to Wealth and Distinction by properer Methods, than studying the particular Bent or Inclination of People with whom he converles, and working from the Observation of such their Bias in all matters wherein he has any Intercourse with them: For his Ease and Comfort he may assure himself, he need not be at the Expence of any great Talent or Virtue to please even those who are posses'd of the highest Qualifications. Pride in some particular Disguise or other, (often

(often a Secret to the proud Man himfelf) is the most ordinary Spring of Action among Men. You need no more than to discover what a Man values himself for; then of all Things admire that Quality, but be fure to be failing in it yourfelf in comparison of the Man whom you court. I have heard, or read, of a Secretary of State in Spain, who served a Prince who was happy in an elegant Use of the Latin Tongue, and often writ dispatches in it with his own Hand. The King shewed his Secretary a Letter he had written to a foreign Prince, and under the Colour of alking his Advice, laid a Trap for his Applause. The honest Man read it as a faithful Counselfor, and not only excepted against his tying himself down too much by some Expressions, but mended the Phrase in others. You may guess the Dispatches that Evening did not take much longer time. Mr. Secretary, as foon as he came to his own House, fent for his elden Son, and communicated to him that the Family must retire out of Spain as foon as possible; for, faid he, the King knows I understand Latin better than he does.

THIS egregious Fault in a Man of the World. should be a Lesson to all who would make their Fortunes: But a Regard must be carefully had to the Person with whom you have to do; for it is not to be doubted but a great Man of common Sense must look with secret Indignation or bridled Laughter, on all the Slaves who fland round him with ready Faces to approve and smile at all he fays in the gross. It is good Comedy enough to observe a Superior talking half Sentences, and playing an humble Admirer's Countenance from one thing to another, with fuch Perplexity, that he knows not what to fneer in Approbation of. But this kind of Complaifance is peculiarly the Manner of Courts; in all other Places you must constantly go farther in Compliance with the Persons you have to do with, than a mere Conformity of Looks and Gestures. If you are in a Country Life, and would be a leading Man, a good Stomach, a loud Voice, and ruffick Chearfulness will

go a great way, provided you are able to drink, and drink any thing. But I was just now going to draw the Manner of Behaviour I would advise People to practife under some Maxim, and intimated, that every one almost was governed by his Pride. There was an old Fellow about forty Years ago fo peevish and fretful, though a Man of Business, that no one could come at him: But he frequented a particular little Coffee-house, where he triumphed over every body at Trick-track and Backgammon. The way to pass his Office well, was first to be insulted by him at one of those Games in his leifure Hours; for his Vanity was to shew, that he was a Man of Pleasure as well as Business. Next to this fort of Infinuation which is called in all Places (from its taking its Birth in the Housholds of Princes) making one's Court, the most prevailing way is, by what better bred People call a Present, the Vulgar a Bribe. I humbly conceive that fuch a thing is conveyed with more Galantry in a Billet-doux that should be understood at the Bank, than in gross Money: But as to stubborn People, who are fo furly as to accept of neither Note nor Cash. having formerly dabbled in Chymistry, I can only fay that one part of Matter asks one thing, and another another, to make it fluent; but there is nothing but may be dissolved by a proper Mean: Thus the Virtue which is too obdurate for Gold or Paper, shall melt away very kindly in a Liquid. The Island of Barbadoes (a shrewd People) manage all their Appeals to Great-Britain, by a skilful Distribution of Citron-Water among the Whisperers about Men in Power. Generous Wines do every Day prevail, and that in great Points where ten thousand times their Value would have been rejected with Indignation.

BUT to wave the Enumeration of the fundry ways of applying by Presents, Bribes, Management of People's Passions and Affections, in such a manner as it shall appear that the Virtue of the best Man is by one Method or other corruptible; let us look out for some Expedient to turn those Passions and Affections on the side of Truth and Honour. When

a Man has laid it down for a Position, that parting with his Integrity, in the minutest Circumstance, in losing so much of his very Self, Self-love will become a Virtue. By this means Good and Evil will be the only Objects of Dislike and Approbation; and he that injures any Man, has effectually wounded the Man of this Turn as much as if the Harm had been to himself. This seems to be the only Expedient to arrive at an Impartiality; and a Man who follows the Dictates of Truth and right Reason, may by Artisce be led into Error, but never can into Guilt.

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